

**A compendious and
most marueilous Historie of the
latter tymes of the Iewes common weale,
begynnyng where the Bible or Scriptures
leasse, and contynnyng to the bitter
subuersion and last destruc-
tion of that countrey
and people.**

**Written in Hebrue by Ioseph Ben Gorion,
a noble man of the same countrey,
who saw the most things by hi
selfe, and was aucthour and
digger of a great part of
the same.**



**Translated into Englysh by Peter
Morwyn, of Magdalen
Colledge in Oxforde.**

**And nowe newly corrected and amended
by the sayde translatour.**

1575.

55. c. 219.

The Epistle to the Reader.

BEing moued and requested of a certaine honest man, a Printer of London, (Richard Iugge) studious in his vocation of the commoditie of this our countrey, that I would take in hande to translate this part of the historie of the Iewes, so thintent that as there is amongst vs already in our native tongue, the originall beginnyng of that nation, and the continuance also for a long space, in the Bible, and annexed to the same: so there might be likewise an vnderstanding and declaration to all men in the English tongue, as wel as in other, of the destruction of so famous a common weale: I both thought it honest to further so good an attempt, yea and almost dishonest to repulse his request (opportunitye and leasure seruyng me) considering also howe many propheties there be in the Scriptures, of the destruction not onely of the citie Hierusalem, but also of the whole countrey, and no specialitie nor notification in our tongue of the fulfylling of the same.

For the perfourmance wherof, after long waighing and debating of the matter, it was thought most cōuenient not to burden the desirous

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fiours hereof with the prouiding of so charge-
able a volume as is the great historie of Fla-
nius Iosephus, that writ the di;course of the
same to the Romanes, together with many
other aſtes of other nations, nothing at all
partayning to the historie of the Iewes: but
that we shoulde plenteously content mens de-
sires, and satisfie our prefixed end abundantly,
with a farre more brieſe, much lesse costly,
and as sufficient a commentarie for our pur-
pose, nothing inferiour to the other in veritie,
yea written by the same Iosephus, as the te-
nor and contentes of both the bookes doo
import, although he name him selfe in this
Ben Gorion (that is) the sonne of Gorion, and
in the other th; sonne of Mattathias, which
is a thing so cōmon in the Iewes genealogies,
that men neede not seeke farre for the like,
for one man to deduct his discent from diuers
names, of father, grandfather, or great gran-
father, of the fathers side, or of the mothers
side, now taking the name of the next, now
of the most noble of his kinrede. But howe so-
euer the names be vnlike, the histories doo so
agree, that they may well be thought to be
written by one man: this vnto his countrey-
men the Iewes, or for them that desire no

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more but a iust rebearfall of the thinges concerning that only countrey: the other for the Romanes, or for them that desire to vnderstand of the feates of the Romanes, in the tyme of that age, which we thought not to be necessarie for our purpose. We determined therefore to take in hand this Ioseph, or rather this his owne epitome or bridgement of his great booke, yet the whole historie of the Iewes notwithstanding. In the translation whereof, what paynes is taken, not only in restoring dyuers wordes that were depraued and corrupted in the Latine text, yea and some whole members of sentences left out, which were expressely in the Hebrue, but also that the Hebraicall fourmes of speache so discrepant from our phrase and accustomed manner of speaking, myght be framed vnto our vulgare and fami-lyer communication, that they myght be the better vnderstanded: I referre it vnto the iudgement of them that be expert in the tongues, who yf they lyst to conferre both the textes, they shall euery where espie a great dissimilitude betweene the wordes of both, & sometyme finde whole members of sentences transposed: yet I trust they shall like wyse confesse, both that I haue not swarued any thyng

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thyng from the sense & meanyng of the author, whiche I most attentiuely dyd alwayes ponder and consyder, as the thyng most profitable for our purpose, and also that it was necessarie so to doo, to fashion it vnto our maner of speaking. For wherevnto serueth it, yf it shoulde not be vnderstanded? Were it not as good to remayne styll not vnderstanded in a straunge tongue, as not vnderstanded in our owne, yf such translations, woorde for woord, be to be counted in our tonge, being turned into our woordes onely? This therefore was chiefly endeouored, that it might be framed and come most nigh vnto our vulgare tongue, not to our vulgar woordes onely: and yet it should not be disframed, nor digresse from the true meanyng of the Historiographer.

Seeing then that it may now be read in our mother tongue, and vnderstanded also, our hope is that our trauayle shall not be lost, but that thou likewyse for thy part (gentle Reader) wylt diligently peruse and reade this historie, worthy of so great paines to be bestowed vpon it, both for the pleasauntnesse of the matter, & also for the inestimable profit that thou mayest take thereby. For pleasure, who woulde not be very much delighted and desi-

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vous to vnderstande the ende, and what became at length vpon suche a people, that he hath heard so much of, as every man hath read and heard of the Iewes in the Bible, and other wyse? besides the delectation, in perceiving thynges of so great antiquitie? Every man delighteth to behold the pictures of ancient persons, as of Hercules, Hector, Iulius Caesar, Arthur, & reueren ed them as though they were halfe Gods: how much more pleasure should it be to behold the liuely images of their mindes, which appeare in their actes and deedes, whyle they were here in this lyfe. whereby he should learne to know good from euyl, and by the applying of their deedes vnto our maners, with consydering the euent and successe they hadde of theic actions, we may take eyther an example, or some admonition, or occasion to amende our lyues, wherein besides pleasure, is also profite. As when thou seest the Iewes here afflicted with diuers kindes of miserie, because they fell from G O D: then mayest thou be admonished hereby, to see the better to thynke wne wayes, lest the lyke calamities lyght vpon thee, vnlesse thou be so fonde to thynke God wyll more spare thee, whiche art but a wylde Olive, and but grafted
into

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into the flocke of fayth, yf thou bryng eyther
noughtie fruite or no fruite, then be dyd the
naturall braunches the Iewes, whiche sprang
naturally of the roote it selfe. Thou shalt
reade here of terrible and horrible euentes of
seaition and rebellion, yea, there was no suche
crueltie exercised vpon them by there exter-
nall enimies, as they vsed among them selues
one vppon another, subiectes agaynst theyr
princes, and subiectes agaynst subiectes: inso-
muche that nothyng hastened their destructi-
on so greatly, as their owne doggednesse and
intestine hatred. Be thou warned therefore by
their harmes, and take heed that thou may-
est auoyde the lyke. Consider moreouer and
marke well, the Iewes were counted Gods
people, the Romanes contrary, his enimies: as
without all doubt, hauyng no knowledge of
God, and being idolaters as they were at that
tyme, they coule not be Gods people: yet for
all this, God woulde they shoulde preuaile a-
gaynst the Iewes, and subdue them vnder
their yoke. Whereby we may learne howe
greately God is incensed agaynst iniquitie,
insomuch that he wyl rather bryng in vppon
his owne children a nation more wicked, then
to leaue them unpunished, to runne forward

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in their wicked race. Suche profitable ensamples and leassons are in this historie without number : whiche yf I shoulde resite all , I shoulde bring the whole booke into the preface . We wyll therefore be content with these fewe at this present, neyther as all, nor as the chiefe : desiring and wyshing chiefly (good Reader) that thou mayest finde out not the chiefe only, but al, and not only finde them out, but note them, and imitate them in thy liuyng and oraryng of thy dooinges :

which yf thou do then haue we the expected ende of our paynes and trauayle, and thou the profite,

wherewith all parties may iustly, or wyll gladly be contented and satisfied.

(*)

**The state of the com-
mon wealth of Iurie,**
from the Machabees,
vnto the last destruction
and subuersion of
the same.



According vnto those
thyngs that we haue
founde in the booke
of Ioseph the priest,
sonne of Gorion, and
in other bookes wri-
ten accordyng to the
most certayne veritie, we wyl draw forth
and rehearse some thynges for the comfoze
that may come thereof, especially seeyng
all the prophetes haue bent and directed
their propheties and foretellynges of
thynges to come, to this pricke, that the
kyngdome of the house of David should be
restored, and flozyshe in tyme to come.
Therefore, yf there had been any kinges of
the house of David, during the tyme of the
seconde house, or seconde temple, then
shoulde we haue been in suspence; yea,
euen nowe alreedy our hope had ben dasht.

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But there was no kyngdome of the house of *Dauid* in that age, saue only a certayne dominion that *Zerubabel* and *Nehemia* had. Yea, rather the kyngdome remained at that tyme to the house of the *Machabees*, and them that were toward them, and their seruauntes. But nowe to the purpose.

Daniel. 8.

When *Alexander*, the first kyng of the Greekes, had fortified and established his kyngdome, he dyed, beyng yet but a young man, & his kyngdome was diuided among foure of his captaynes, as it is written, *Whiles he is yet alyue, his kyngdome shall be broken and deliuered into foure coastes of the beauens*. He left behynde hym a sonne of tender peeres, called *Archelaus*, whose tutor or gouernour perceyuing hym to be towarde, gaue him impoysoned drinke, & made hym away. These captaynes made warre one vppon another, of whom one that was named *Ptolomee*, procured *Moses* lawe to be translated into Greeke, to the intent he myght finde some occasion to picke a quarell agaynst *Israel*. For by theyr lawe he sought meanes to withdraw them from their religion, accordyng to the

the psalme. Many a tyme haue they afflicted me fro my youth may Israel now say. *Psalm. 129.*

There were seuentie auncient men that translated the lawe, whom Ptolomee the king separated one from another, putting euery man apart in a house by him selfe. But they al agreed in one sense, albeit they chaunged thirtiene places, which was not done without myracle, that they all agreed togeather in the meanyng and wytyng, as though one alone had wrytten it. These thirtiene places be these. First, God created in the beginning. Here no woorde or thyng is put befoze the name of God, and also for that in the Greeke tongue, the thyng that dooth is put befoze, & that that is made is placed after, least this woorde *Bereshit* shoulde be taken for a creator, and *Elohim* for a creature. The seconde. I wyll make man accordyng to the image and Gene. 1. lykenesse: that it shoulde not be thought, as I, for we, though he were one that consulted with other therein. The third. And God finished in the sixt day, and rested the seuenth. Lest it Gene. 2. shoulde seeme as though he had made any Sixt for thyng in the seuenth day, & in it ended his seuenth. woorkyng.

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Gene. 2.
I, for we.

Gene. 18.
With them
that stode by
her, for to her
selfe.

Gene. 49.
Crib, for an
Oxe.

Exodus. 4.
That that
coude beare a
man, for an
Ass.

Exodus. 12.

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woorkyng. The fourth. Goe to, I wyl goe
downe, and there wyll confounde their lan-
guage, lest by speakyng in the plurall num-
ber, he shoulde haue ben thought to be ma-
ny. The fift. And Sara laughed, speaking
with them that stode by her. Because Pto-
lomee the kyng shoulde not mocke them,
and say, Who shewed you what she sayde
to her selfe. The sixt. Because in theyr fu-
rie they killed an Oxe, and in their wyll they
brake the cribbe. Lest the kyng shoulde de-
ride them, and aske, What hath a man to
doo with an Oxe. The seuenth. And Mo-
ses tooke his wyfe & his sonnes, and set them
vppon that that coude beare a man. Lest the
king shoulde delude our maister Moses be-
cause he rode vppon an Ass: And that
he shoulde not say, Howe shoulde an Ass
beare a woman and two chyl dren: He
woulde neuer haue doone it, yf he had not
been a begger, or base person. The eyght.
And the dwellyng of the chyl dren of Is-
rael in Egypt and other landes, was. 430.
yeeres. Notwithstanding, they abode not
in Egypt but. 210. yeeres, and that is,
that their father Iacob tolde them: Des-
fende ye (the letters of the whiche woorde
in

the Machabees.

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in Hebrew signifie. 210.)thytber. Furthermore, the computation of 430. yeeres, is from the yere that Isaac was borne, which was the holy seede vnto Abraham. The Exod. 24. ninth. And vnto the litle ones of the chyl- Litle ones dren of Israel stretched he not his hande. As for princes, who woulde say, Vea also vnto theyr litle ones he stretched not his hande. Euen because he shoulde not say, the great men escaped, but the chyldren of the sonnes of Israel escaped not. The tenth. I tooke of them nothyng of valure. Lest he shoulde say, He toke not an Asse, but he toke one rewarde. Nume. 16. Of valure, The eleuenth. whiche thynges thy Lorde for an Asse. God hath diuided, that they may shine vppon all people. Lest he shoulde take an argument thereof, and say, Loe the holy and blessed Lorde hath diuided them to all people, and hath geuen them licence to wor- Deut. 4. That they may thynne, is added. shyp them. The twelfth. He went and worshipped straunge goddes, which I commaun- Deut. 17. To worship, is added. ded not to worship. Lest he shoulde say, Howe hast thou called them to straunge worshyping of goddes. The thirtienth. They translated an Hare, litle feete, because the kyniges wyfe was called Hare, lest she shoulde say, the Jewes mocke me. When

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When these seuentie Elders had translated the lawe into the Greeke tongue, Ptolomee reioycyng much in theyr wysedome, honoured them with princely apparrel and great rewardes, brought them home againe, mery and glad. Moreover, he sent by them oblations to our God. At that time there were many that condescended to followe the lawes of the Grecians, but these seuentie refused. Not long after, captayne Seleucus, Ptolomees companion in office dyed, in whose steede Antiochus reigned in Macedonia. This Antiochus making war vpon Ptolomee, bereft him of al his dominions, and slue hym. After that, he subdued all the lande of Israell then vnder the regiment of Ptolomee, and wared very proude. He hated Israel also, because they loued Ptolomee, and ayded hym in the warres agaynst hym. This is that Antiochus, that buylded a great Citie vppon the sea coast, and called it Antiochia, wherein he made a golden idol, commaundyng that the chyldren of Israel shoulde be brought vnto it, and worship it. But some of them chose rather to suffer death for the religion of theyr God; and some other fel from the Syna

Synagogue theyr mother Church. Before this he took away also theyr sabboth, theyr newe Moone, and league of circumcision: forbidding that in any wyse they should obserue these commandementes, in any place throughout his whole Dominion. For the whiche he put many of the Israelites to death, and oppressed them more, then dyd euer any of theyr enemies, or aduersaries. The second man in honour next hym selfe in Hierusalem, was one Polipus. he erected an image in the Temple, commanding the people of Israel to worshyp it, and whosoener was disobedient, to be slayne. Therfore he put to death Hanna and her. 7. chyldren, as it is mentioned in other places. When Antiochus perceiued this, it increased his hatred towards Israel, insomuch that he dyd his indeuour that none of them should scape or be left a lyue, except such as would worshyp the image. Then fled many of the Israelites to the mount Modiit, and to Iericho, because of the law of Polipus & Antiochus his lorde, hauing to theyr gouernor the hygh Priest Mattathias, sonne of Iohan, otherwise cald Casmonanie. The priest iuoyned them to fast,

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fast, and punish them selues before the lord with weeping, sackloth, & ashes. And after this he sayth vnto them, If ye wylle opene your lynes for the holy Lord, why dye we lyke women? Let vs goe & fight with Polipus, and yf we dye, we shall dye with honour: peradventure the holy & blessed god wylle helpe vs, and wylle not roote out the remnant of Israel. To this counsel every man assented, and made a couenant with hym vpon this thing. Polipus hearing this, gathered his force together, and made toward them to destroy them, and what Israelite so euer he founde in his way, he slue hym. *Mattathias* the priest and all the remnant of Israel vnderstandyng that Polipus came agaynst them, they went vpon the mount *Modit* with theyr wyues and chyldren. Then put he hym selfe & his sonnes in armour. He had .v. sonnes. *Judas* the eldest, the next *Iehonathan*, the thyrde *Iochanan*, the fourth *Schimeon*, the fyfth *Eleasar*. All these were valiaunt and good men of warre. When Polipus came to them, he craftily spake to *Mattathias* sayeing, Thou art one of the chiefe men in Israel, and a man of honour and estima-
tion

tion. Come downe therefore, and al that
 be with thee, worship the image, and strue
 not agaynst the king, that ye may liue, and
 not be destroyed : Thou shalt be theys
 Prince also, yf thou wylt be confirmable.
 But the priest in no wyse woulde be sedu-
 ced by hym, but rather cursed and reup-
 led hym. *Mattathias* had an auter at the
 foote of the hyl, whereuppon when he had
 offered sacrifice to the most blessed God,
 there came one of the wicked Israelites
 out of *Polipus* campe, and kyled vpon it a
 Stwyne. This byllayne was yong and
 lustie, but the priest was olde : yet when
 he saw what this lewde felowe had doone,
 crying vnto his God to helpe hym and
 strengthen hym, he chalenged a cumbate
 betweene hym selfe and the felowe. Whi-
 che thyng beyng lyked both of the felow,
 and of *Polipus*, with his whole army:
Mattathias came downe with his drawen
 swoorde in his hand, and the felowe stode
 agaynst hym redy to receyue hym. But
 the priest rushyng vppon hym, by the as-
 sistauce of his God, ouercame hym, cut
 of his head, and cast his carkasse vpon the
 Auter : whereat *Polipus* and his whole

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hoast were muche astonied, beholding one another. The priest stood styl by the altar, crying: whiche of you wyl come to me man for man? Then Polipus picked out a strong champion, the best of all his armie, and brought hym out of the arrayes of his hoast, to teach hym his lesson, howe he should behaue him selfe with the priest. The priest therefore dreyne towarde the campe with his naked sworde in his hand, as though he came to ioyne with theyr champion: but leauyng him, he turned his sworde vpon Polipus, stroke of his head, and fledde to the hyll. Then blowyng theyr hornes, and makyng a shoute togeather, they rushed downe vpon the Grecians campe. But when the Grecians sawe that theyr graunde Captayne was slayne, they fledde. Chasmonanie and his sonnes with all Israel folowed the chace, ouerthrew them, and made a great slaughter. This doone, Mattathias the priest went to Hierusalem, purified the temple, restored the worshyping of God, and commaunded all that were borne duryng the tyme of Polipus to be circumcised, for by the meanes of his inhibition, they were vncircum-

circumcised. Thus beyng establisshed, he
sate vpon the throne of the kingdome, and
droue the Greekes out of the lande of Is-
rael. His kyngdome endured one yeere,
whiche was the two hundred and twelfth
yeere from the buyldyng of the seconde
house. After this he fel sicke, and like to die,
charged his sonnes to keepe the observa-
tions of the Lord, & to walke in his waies:
also to play the men agaynst the Greti-
ans, for the religion of the Lorde. Then
brought he forth *Iudas*, a tall man and a
hardie, and placyng hym in the sanctuarie,
tooke a horne of oyle, & powred it vpon his
head, whereat the Israelites clapped
their hands, and gaue a great shout, sayng,
God saue the kyng, God saue the kyng.
Soone after, *Iudas* geathered an armie of
Israel, & made an expedition agaynst the
reinnaunt of the Greekes that were left in
the holdes of Israel, & whatsoeuer he tooke
in hande, God gaue it good successe. Not-
withstandyng *Antiochus* sent agaynst him
a puissant armie, vnder the leadyng of one
captayne *Pelonius*, agaynst whom *Iudas* so
warred, that the Grecians went to wrack,
for he espied his tyme when they were

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destitute of victuals, and speedely set vpon them, beat them downe handsmooth, and approached to captayne Pelonius, slue the baltantest about hym, yea, and hym also. When Antiochus hearde this, he was in a great rage: wherefore he chose out almost valiaunt captayne, called *Lysias*, and sent hym agaynst Hierusalem with a thousand horsemen, and footemen without number. *Judas*, hauyng knowledge thereof, commaunded a fast throughtout al Israel, for thre dayes: after, tooke muster of al his armie, and made ouer them captaynes of thousandes, hundredes, fifties, and tennes. These sayde to theyr souldiers, *W bo soeuer is afrajd. &c.* Therupon many of the people returned home, yet there remayned seuen thousande, and fve hundred, of suche courage all, that one would not haue run away from an hundred. *Lysias* diuided his host into thre partes, committynge them vnto thre captaynes, *Nicanor*, *Bagris*, and *Ptolomee*. But after the Israelites had once geuen a great shoute, the Lorde beat downe the Greekes, so that the Israelites destroyed nyne thousande horsemen of them, and spoyled the whole host, and

and they that remayned alpye, tooke themselves to flight. The next day kyng Iudas kept his Sabbath, togeather with all Israel in the campe, for the battayle was vpon the sixth day. The morowe after, the Israelites returned to the spoyle of those that were kylled, and after to pursue other that were not able to resist: but they found none, for they were fled into *Astaroth Karnaim*. During the time of these warres, *Antiochus* invaded the lande of *Persia*, for they had moued warre agaynst hym, and done him iniurie.

¶ Therefore he fought agaynst them: but hauyng the ouerthrowe at theyr hands, he returned to *Antiochia* with great shame, where also he founde his armies with another dishonour and foyle. ¶ Therewith he was in suche a rage, that he gathered togeather all the valiauntest and best warriours in all *Gretia*, yea all that were able to beare weapon, swearyng he woulde bypnyng with hym suche an armie, that all the grounde about *Iherusalem* shoulde not suffice them to stande vppon, that he woulde haue with hym, euen for his footemen onely. And he set forwarde

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his hostemene, with horses and wagons laden with all maner of munition for the warres: as bowes, shieldes, targets, swoordes, and speares, brestplates, and moozens, bespdes a huge number of Elephantes, and suche, that a dosen valiaunt men myght fyght vppon one Elephant, the Elephantes beyng to them as a foetresse. But kynge Indas takyng hart to hym, put his trust in his GOD, and ioynded battayle with hym. At length when he with the power of Israel approached to the Elephantes, they slue them downe ryght, so that the Elephantes roared, the Horses and all the beastes that drew the baggage and furnitures were very sore afrayde. Kynge Antiochus also beyng mounted vppon his Mare, and not able to syt her in her flight, was throwen downe. His seruantes therefore fynding him, tooke him vp, and bare hym a whyle vppon their shoulders, and (beyng a corpulent and grosse man) they were not able to carrie hym further, but cast hym downe in the way. The Lorde had plagued hym also and his whole host before with a dyse scab,

scab, or rotten matter, and with other most horrible diseases: therfore as he sawe all these thynges, he confessed it to be the hand of God. Whereupon he made a vow, that yf he escaped, he woulde circumcise hym selfe with all his souldiers, and would conuert them to the worshyping of the God of Israel: but God hearde hym not. He fledde therfore a foote aswell as he myght, and dyed by the way through his greuous and sore diseases, and Opiter his sonne raigne in his steade. Kyng Iudas with all Israel, returned with great ioy to the house of the Lorde, offered sacrifices: and as they had layed wood vppon the altar, and the sacrifice vppon that, they called vnto the Lorde, louyngly to accepte theyr sacrifice, and in the meane space, fyre came forth of the altar by the owne accord, consumed the sacrifice and the wood, the lyke neuer chaunced vnto them to this day. This myracle was wrought the .25. day of the moneth Elul. The kyng made an expedition also into Arabia to warre vppon the people thereof, and made of them a great slaughter, brought them into subiection, and made them tributaries.

Repentance
without mer-
cie.

August.

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tributaries. In his returne he set vppon a great citie of the Greekes, wanne it, and rased it. After that, he made a roade into Greece ten dayes iourney, whereas came against hym with a huge armie, the chiefe man in king *Opiters* realme next his person: but *Iudas* discomfited hym and all his people. From thence he went to the Citie *Sipolis*, that was vnder the Romanes, where as came forth to meete hym *Godolias* with a royal present, informyng hym that they had euer bozne the Israelites good wyl, were their neighbours, and shewed them pleasures. The king examined the matter, and found their woordes true: so receyvyng theyr presentes, departed thence. After this *Gorgorius*, a captayne of the Romanes, mooued warre with *Iudas*, but *Iudas* stroke a battayle with hym, and destroyed his whole armie, so that none escaped. *Obiter* sonne of *Antiochus* hearyng what actes *Iudas* dyd in all countreys rounde about, he mustred all his people, leuted a puissaunt armie, wherewith he came and besieged *Betbar*. Then cryed *Iudas* and all Israel vnto theyr God, with fastyng and sacrifices.

fices. The nyght after, *Iudas* diuided
 his menne into certayne bandes, com-
 maundyng them to geue the *Gretians* a
camisado, and to enter theyr campe
 whyles it was darke: which they did, and
 slue very many of y^e best of the *Gretians*,
 about a foure thousande, preparyng neuer-
 thelesse for the sicke agaynst the morowe,
 where as also the *Israelites* dyd beate
 downe many of the *Greekes*. In that ba-
 ttle was slayne *Elesar* sonne of *Matta-
 thias*, the kinges brother. For when he es-
 pied one with a golden swoorde vppon an
 Elephant, he thought hym to be king *Opi-
 ter*, who had .20. Elephantes in his ar-
 mie. Therefore he tooke hart to hym, and
 beat downe the souldiours of the *Greekes*
 on both sydes hym, were they neuer so
 strong, tyll he came to the Elephant. And
 because the Elephant was so hygh that he
 coulde not reache them that sate vppon
 hym, he shoued his swoorde into the belly
 of the beast to ouerthrowe the kyng,
 whereat the Elephant shonke togeather
 and fell vppon *Elesar*, that he dyed there:
 for whose sake all *Israel* mourned and
 made great lamentation. But *Opiter*
 hearing

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hearyng this, Straghtway made suite to
kyng *Iudas* for peace, and a league to be
made betweene them, whiche after *Iudas*
had consented vnto, he returned home into
Greece agayne, and by the way fell into
the handes of his enemies that slue hym.
After hym succeeded *Demetrius* his eni-
mie, who was the cause of his death. There
were at that tyme certayne euill disposed
persons of the Jewes, that serued the king
of the Grecians in his warres, namely,
one *Alkimus*, who went to the king of the
Greekes at that tyme lying at *Antiochia*,
and stirred hym to moue warre vpon *Is-
rael*, and king *Iudas*. By whose sugges-
tion *Demetrius* sent agaynst *Iudas* a cap-
taine called *Nicanor*, with a strong armie.
He nowe commyng to *Hierusalem*, let
Iudas vnderstande that he bare hym good
wyl, and was desirous to make peace, and
enter into a league with hym. Therefore
as *Iudas* came forth accompanied with
his brethren the sonnes of *Chasmona-
nie*, *Nicanor* mette hym in the way, im-
braced hym, and kyssed hym: after that,
led hym to his pavilion, and sette hym
vppon his seate of honour. King *Iudas*
also

also after he returned from the campe, made vnto Nicanor a great feast, calling hym and his noble menne with hym into Hierusalem, where they ate and dranke at the kinges table. Kyng Iudas was yet unmarried, wherefore Nicanor moued hym to take a wyfe, that he myght haue issue, and not lose his succession, whose counsaile Iudas alowed. This done, the lewde pickthanke Alkimus declared to kyng Demetrius the league that Nicanor had made with king Iudas: whereat Demetrius being wroth, writ vnto Nicanor, that he had intelligence of his traiterous practices. Nicanor was in Hierusalem when this letter was deliuered hym. When Iudas hearde of the contentes of the letter, he fledde out of Hierusalem into Samaria, where he sounded a Trumpet, and geathered Israel togeather. Nicanor vppon these letters entred into the house of the Lorde to seeke Iudas, but he founde hym not. Then he examined the priestes, who sware they knewe not where he was become. After he had nowe sought hym in euery corner throughout Hierusalem, and coude not finde hym, in a fume

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he sware he would beat downe the temple:
and geatherpng togeather all his hoast, he
made speede agaynst *Iudas*.

¶ When he heard of *Nicanors* comming,
he issued out of *Samaria* to meete hym,
and after they had stroke the battell, *Iudas*
slue of the *Greekes* to the number of .18.
thousande horsemen, tooke *Nicanor* alyue,
and was minded to kyll hym. But *Nica-*
nor besought hym of pardon, alleagynge
that the kyng knewe well yenough, that
he beganne not this bataile with his good
wyll, but lest he shoulde transgresse the
commaundement of the kyng his maister.
¶ Therefore (sayth he) I humbly beseeche
your maiestie not to kyll me, and I sweare
vnto you, that I wyll neuer beare armour
agaynst you, nor annoy you in any wyse.
¶ Uppon this the kyng made a league
with hym, and dimitted hym. So he re-
turned to the kyng his maister with
shame yenough. After this *Demetrius*
dyled, and *Lysia* his sonne raigned in his
steade. Yet the wicked men ceased not,
but mooued agayne kyng *Lysia* to make
a voyage in his owne personne, with a
puissant army agaynst *Iudas*: but ha-
uyng

tyng the ouerthrow of kynge *Iudas*, he fled
 vnto *Asdotum*, tyl he had strongly repa-
 red agayne his armye. Then came he the
 seconde time vpon *Iudas*, in which conflict
 the *Israelites* were put to flight. Kynge
Iudas notwithstanding, fledde neither one
 way nor other, but called to his menne,
 and exhorted them to retorne and sticke
 by hym, yet they woulde not obey hym.
 So he abid alone with his drawen sworde
 in his hande, vnto whom none of his eni-
 mies durst approche nygh, but with Char-
 rettes and Horsemenne they enutoned
 hym, and archers shot at hym, woundyng
 hym sore, tyl he fel downe dead vpon the
 grounde, and they that were about hym
 were taken alyue. The tyme that he
 raigned ouer *Israel* was syxe yeres. Ma-
 ny of the *Greekes* captaynes were slayne
 also in that battayle, and the kynge hym-
 selfe so wounded, that he was fayne to
 geat hym into his countrey to be cured
 of his woundes. After he hadde recoue-
 red his health, he returned agayne,
 came to *Hierusalem*, and to al the ci-
 ties of *Israel*, with the power of the
Greekes, wherewith he so afflicted them.

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at that tyme for the space of foure monethes after the death of *Iudas*, that the lyke tribulation was neuer seene in *Israel*. In the meane season the *Israelites* resorted to *Ionathas* the sonne of *Mattathias*, and made him king in *Iudas* steede, and were sworne vnto him. This *Ionathas* fought diuers great battayles agaynst the *Greekes*, having the ayde of one *Sauinus* of the kynred of king *Alexander* the fyrst, who had made a league with *Ionathas*, and tooke his part against *Gretia*, wasted and spoyled it sore, tyl at the length the king of the *Gretians* slew *Ionathas* by a trayne. His raigne ouer *Israel* dured sixe yeeres. Then was *Schimeon* his brother kyng in his steede. Agaynst him *Antiochus* the second kyng of the *Gretians* came to warre. But *Schimeon* met him, and layde fyrst an ambushe to entrap the *Greekes*, and then ordered his battayles in aray agaynst *Antiochus*. After that, he with his whole host made a face, faignyng as though they fledde, and retyred, tyl they perceyued *Antiochus*, who purfued them, to be within theyr daunger, then the ambushe brake forth vpon the *Greekes*,

Greekes, and made a very great slaughter. After this Schimeon returned to Hierusalem with great ioy. Then sent Ptolomee kyng of Egypt an imbassage to Schimeon kyng of Israel, offering hym his daughter in maryage. To this request when kyng Schimeon hadde consented, Ptolomee came to Hierusalem, where was made hym a great feast, and they were alied together. Whereupon Antiochus kyng of the Grecians writ to Ptolomee kyng of Egypt, priuily to murder Schimeon king of Israel. Whom Ptolomee durst not but obey, for at that tyme the kyng of Egypt was in subiection to the Greekes. Therefore when Schimeon came into Egypt to see his father in lawe Ptolomee, he was receyued with great feastyng: but in the same he had popson geuen him, that he died thereof. Besydes this also, his sonne whiche came with hym, Ptolomee cast in pryson. These things iustly chaunced vnto Schimeon, for that he had transgressed the worde of the Lord, that forbade al aliaunce with the Gentiles. The tyme that he reigned ouer Israel was .18. yeres. Then Iohn his sonne reigned in his steede, who was called

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called *Hircanus* in the Greeke tongue. The same *Ptolomee* king of Egypt invaded Israel with all the power that he could make. But *Iohn* the sonne of *Schimeon* met hym, and the Lorde overthrew *Ptolomee* with his whole host, that they were slaine of the Israelites, and pursued to the Citie *Dagon*, about whiche tyme the Israelites made trenches, and besieged it. Nowe within the Towne they had the Mother of kyng *Hircanus*, whom *Ptolomee* caused to be set vpon the walles, and to be scourged with whypes in the sight of her sonne. When *Hircanus* sawe the great affliction of his mother, he woulde have raysed his siege, and departed from *Ptolomee*. But his mother called vnto hym, and sayde, My deare sonne *Iohn*, regarde not my trouble, for all chastenings come from *G D D*. Proceede manfully with thy siege agaynst this Citie, for it is in great distress, and reuenge me, thy Father, and Brother, murdered by *Ptolomee*. The kyng folowed her aduise, and manfully raysed a mounte, from the whiche he battered the walles with Engynes of yron lyke Charrettes,
cyl

till he began to shake. Therefore many
 of the souldiers of the Towne fledde, and
 theyr companions began to scatter. Ptolomee
 seeing this, commaunded to afflict his
 mother yet more, & to encrease her scour-
 ginges, vntyl the entrayles of Hircanus
 was moued, that he coude abyde no lon-
 ger to see his mother so cruelly handeled,
 but left the siege, and let Ptolomee escape:
 who neuerthelesse kyled his mother, and
 fledde into Egypt. In the fourth yeere of
 kyng Hircanus raigne, Pius king of Grece
 came & besieged Hierusalem with a great
 power and strength, whom Hircanus was
 not able to meete and encounter withal in
 the felde, but suffered hym selfe to be clo-
 sed vp in the Citie. The kyng of the
 Grecians therefore rayled great Towres
 agaynst the Citie apart from the wal,
 dygged a Trenche, and cast vp a mount.
 Then planted they theyr engyns named
 Rammes agaynst the gates, so that the
 Citie was harde besieged: for they beate
 downe one of the turrets that stood
 vpon the Wal, whereat al Israel was
 afrayde, and agreed togeather to issue
 out and skirmishe with them, whatso-

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euere shoulde come thereon, lyfe or death. **W**hiche although *Hircanus* lyked not, yet they so dyd, and slue many of theyr enemies, put them also to flyght, that they were constrained to encampe them selues further of from *Iherusalem*. Then the *Israelites* came to the *Towres* that the *Greekes* had buylded, and rased them to the grounde. Thus they issued out dayly, skirmishyng with *Pius*, vntyll the feast of the tabernacles. Then sent *Hircanus* to *Pius*, desyryng hym that he woulde graunt them truce, and let them be in peace whyle the feast lasted. His request *Pius* graunted, and sent a fatte *Dre* to be offered to the *God* of *Israel*, coueryng his hornes with beaten golde, and dressyng hym with fillets of *Christall*, and other precious stones, clad hym also in a garment of purple, and diuers other precious clothes. He sent moreouer plate, both of syluer and golde, full of diuers kynde of spices, all to be offered vnto the *Lorde*. When kynge *Hircanus* sawe this, he went out vnto *Pius*, and after he had made peace with hym, he made hym and his cheefe men of warre a great feast, and gaue hym

hym a present of three hundred pounde
 wayght of golde: He went also with Pius
 to ayde hym agaynst the kyng of Persia,
 that at that time rebelled against him. But
 he tarped there not long, because the tyme
 of Pentecost was at hande. Therefore
 kyng Hircanus and the hoast of Israel re-
 turned: but Pius and his armie of the Gre-
 cians proceeded. Whom the kyng of the
 Persians met in the fiede, Que Pius hym
 selfe, and vanquished the residue, that al-
 most none remayned. Whereof when ty-
 dynges came to Hircanus, he was very
 gladd, and returned to Hierusalem with
 peace and ioy. After this Hircanus
 made many great battayles with the
 nations about hym, and had euer the vic-
 torie. He also came to the mount of
 Corizim, where he wonne a forte of
 the Sectaries and Samaritanes, and
 rased downe the temple that the Secta-
 ries had there as theyr house of Sanc-
 tuarie, whiche they buylded by the li-
 cence of Alexander, the first kyng of the
 Greekes. He that buylded it was Ma-
 nasse the priest, brother to Schimeon the
 iust. But Hircanus the hygh priest pul-

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led it downe two hundred yeeres after it was builded. From thence he went to the Citie of *Samaria*, & besieged it. This was the mother citie of the *Samaritans* and *Sectaries*, whiche was brought to such distresse, by the long siege of *Hircanus*, that they within were faine to eat the carcases of dogges. The feast of propitiation then beyng at hande, *Hircanus* made speede to *Hierusalem* to execute his office in that feast (for he was the hygh priest) appoynting for generalles of his armie, *Aristobulus* his eldest sonne, and his seconde sonne *Antigonus*. In the meane season, they within the Towne wrote to the king of *Greece*, to come to succour them, which he dyd with a great power. But these two young men the kings sonnes went to meet them with the strength of the *Israelites*, and gaue them the overthrowe, kylling them by almost every one, to the number of *xxi. M.* fighting men, and the rest fled. That doone, the young men returned to the siege of *Samaria*. King *Hircanus* their father had tydings of the commynge of the *Grecians* agaynst his sonnes, so that he perceyued they shoulde haue the *Grecians*

tians of the one side of them, and the Samaritanes & Sectaries of the other: But he knewe nothyng what was happened, for that victorie chaunced the nienth day of *Tisre*. His hart therefore was carefull *September.* for his sonnes, and for Israel: notwithstanding he proceeded in his office accordyng as the feast required. As he entred into the house of *Sanctum sanctorum*, or the most holpest, to offer incense, and to cal for mercie for his chyldren and for the armie, he hearde a voyce speakyng vnto hym: *Ne- uer trouble thy mynde with thy chyldren, and with the hoast of Israel, for yester day the Lorde of his mercie heard them, and accordyng to the greatnesse of his goodnesse, for thy fathers sakes: Let thy hart therefore be ryght, and thy handes pure.* So the kyng goyng out of the Sanctuarie, declared it to the people. Whereupon the next day he sent poste to *Samaria*, and was assuredly certified agayne that this was true. Wherefore kyng *Hircanus* was magnified greatly of all Israel, for they knewe that the blessed Lorde accepted his dooynge, inspiryng hym with the holy ghost, and in-

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treasynge his kyngdome and presthood. After this, he tooke his iourney to Samaria, besieged it a whole yeere, and at length wanne it, slue all also that bare lyfe within it. He rased the walles, the palace, and burnt by the cite. He hadde warres also with the Romanes, and the Arabians, and God prospered all that euer he tooke in hande. Shortly after, God gaue hym rest and quietnesse from al that dwelt about hym, and from all his enimies, so that Israel rested boldly in peace and tranquillitie all his tyme. On a tyme the kyng made a feast to all the Sages of Israel, that they myght make good cheare with hym. And beyng pleasauntly disposed, he sayde, I am your scholler, and whatsoeuer I doo, that doo I by your aucthoritie. Wherefore I pray you if you see any fault in me, or yf I doo not as becommeth me, tell me of it, that I may reforme myne euill way. Then euery man greatly extolled and commended hym, saying, Who is lyke vnto thee, our lord king, so woorthy of the kyngdome and presthood, so notable in good woorkes, whose woorkes be doone for the God of heauen, whiche hast also

also doone so much good to Israel: The kyng was very well pleased with their answer, and reioyced greatly. Yet was there one amongst them, an vndiscreete man, called *Eleasar*, who spake vnadvisedly to the kyng: And it please your maiestie, it were sufficient for you to haue the crowne of the kyngdome, ye myght leaue of the crowne of the priesthood to the seede of *Aaron*, forasmuche as your mother was captiue in the mount *Modit*. Incontinent the king was moued and sore displeased agaynst the Sages: which certayne of his seruantes that hated the Sages, and smelled somewhat of sectes, perceyving, one of them insourmed the kyng, that whatsoeuer that vndiscreete person hadde spoken, it was not without the aduise of the Sages. Wherevppon the kyng demanded of the Sages, What lawe shall that man haue, that in the despight of the kyng, speaketh thynges in his reproche? They made answer, He is woorthie to be whyppt. Then sayde one of the Sages, The matter is playne, that accordyng to the myndes of the Sages, and at theyr byddyng, he vpbrayded

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thee,

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thee, and therefore they would not awarde hym to dye. Whereat the kyng helde his peace, and gaue neuer a woorde to answer. So all the ioy was dashed and turned into sadnesse. The next day at the commaundement of the king, proclamations went out to all y cities in the kinges dominions, that they shoulde stande to the ordinance of *Saboch* and *Bitbus*: and whosoever shoulde refuse to folowe theyr decrees, or woulde obserue the traditions of the Sages, and obey theyr wyll, shoulde suffer death. This was *John* the hygh priest, whiche had the presthood fourtie peeres, and in the end became a Saducee. Notwithstanding, the Israelites obeyed not the kynges commaundement, but rather priuylie folowed the orders of the Sages. The kyng hym selfe and all his seruantes folowed the traditions of the Saducees, makynge inquisition for them that sticke to the constitutions of the Sages, and puttyng to death as many as he coulde gette knowledge of. By this meanes he drewe muche people of Israel into this opinion. The time that *Hircanus* raigned ouer Israel, was

was. 31. peeres, & then he dyed. After hym
raigned his sonne *Aristobulus*, for he had
thre sonnes, *Aristobulus*, *Antigonus*, and
Alexander. This *Alexander* was hated of
his father, and banished out of his pre-
sence. He went therefore and made warre
vpon *Tyre* and *Sidon*, subdued them, and
compelled them to be circumcised. *Aristo-
bulus* regarded not the hygh priesthood,
but set lyght by it, wherefore he woulde
not execute the office thereof, but tooke
the kyngdome vpon hym, and set the
crowne vpon his head: and was called the
great kyng. Besydes this he banished his
mother, and *Alexander* her sonne, his
younger brother, and woulde not suffer
them to dwell in *Iherusalem*. But he
loued his brother *Antigonus*, and made
hym Lieutenant generall of all his
warres, setting hym forwarde into
the warres agaynst his enimies. Where-
in the young man *Antigonus* hadde good
fortune, and prospered in all thynges
that he tooke in hande, and returned safe
to *Iherusalem*, where he entred into the
house of the Sanctuarie to pray for his
brother the kyng, whiche at that tyme
was

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was greuously sicke: and also to acknowledge before the Lord God, his goodnesse and mercy towards him, in that he ayded hym agaynst his enimies. Then came a certaine wicked person vnto the king, and infourmed him with this tale: Thy brother (sayth he) returnyng from the warres, inquired of thy health, and when it was tolde hym thou wast sicke, he sayde, I wyll goe to hym to day, and ryd hym out of the world. When the king heard this, he was wroth toward the Sages, & commaunded his brother to be apprehended and caried to the palace of Starcon, there to be kept in pryson, tyl he had made further inquisition of his cause.

In the meane space the Queene the kinges wyfe, commaunded hym to be put to death there, without knowledge of the kynges mynde. But when the kyng hearde that his brother was killed, he cryed maynely out and wepte, smytyng his brest in suche a sorte with his hande, that he sowned, and much blood issued out of his mouth. He raigned ouer Israel two yeere. After hym his brother Alexander raigned, who was
also

also called kyng *Iasai*, beyng brought out of prison, where his brother had put hym, and made king of Israel. He was a mighty man, and valyaunt in all his warres agaynst his enimies, preuaulyng agaynst them. He hadde warres with the Philistines, namely, *Asam* and *Ascalon*, whom he put to the woofe, and overcame them. This man refused not the presthood, but was hygh priest. It chaunced on a tyme, when he stode at the aulter to offer sacrifice, one of the Sages cast a Cedar tree vppon hym, whereat he lyft vp his ryght hande vppon the aulter, cryeing, Geue me my swoorde. Then the Sages kneeled downe before hym, and sware they dyd it not of any contempt, but rather (say they) that we thus sportyng before the Lorde, woulde be meery vpon the hygh solempne day. But the kinges seruauntes aunswaered roughly agayne, saying, Although ye play and reioyce, yet it is not the manner of the countrey, to vse any suche despitefull custome with the kyng. The contention waxed hotte agaynst them, tyll at length the Sages spake euill of the kyng, castyng in his teethe that he
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was an unhallowed and suspended person, and that his graundmother on the fathers side was a captiue in the mount *Modit*, whereby her seede was steyned. The kyng was soze moued at that, in so muche that he commaunded al the Sages to be slaine. Therefore, where so euer they founde them, in the Sanctuarie, or in the streetes of Hierusalem, they kyled them forthwith. Then the kyng commaunded that euery man shoulde obey the gouernaunce and traditions of the Saduces. So in those dayes had the Sages great tribulation: some fell vppon the swoorde, some fledde away, and some tarped at home with dishonour and shame. After these matters, the kyng made an expedition into *Arabia*, entred the countrey as farre as the rocke of the wildernesse, agaynst *Hartam* kyng of *Arabia*, and subdued his lande. After that, he warred vppon *Medaba*, and the whole lande of *Moab*, vanquishyng them, and bypnyng them vnder tribute: and so returned with honour to Hierusalem. When he had after this well bethought hym of his dooinges, it repented hym of his euyl wayes: wherefoze

wherefore he altered his mynde, and began to make much of the Sages, submitted hym to theyr ordinaunce, & esteemed theyr traditions. There were also at that tyme a kynde of secte that were called * Phari-
sees, of whom such as hadde escaped, the kyng sent to cal them home agayne, and when they were come into his presence, he spake vnto them comfortable woordes, sayeing, My brethren, ye shal vnderstande, that the thyng that is once doone and past, must needes be tearmed as it is, and can not be reuoked. And trueth it is, you can not excuse the reproche that ye dyd me, nor I cannot call agayne the blood that I haue shed. Notwithstandyng, I confesse my faulte vnto you, and haue chaunged my indignation to loue, praying you to put out of your hart all rancour and malice, lay away also your mournyng and sorrowfulnesse of your myndes, reioysyng in your reconciliation and attonement with me, and be of good cheere. But they made hym answere, We wyll not lay away our hatred and enmitie, for thou speakest but deceptfully, and we speake that is trueth. Furthermore,
shou

These I take to be the same that he calleth Sages before.

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thou hast killed our chiefe men and elders, neyther hast thou onely doone vs this iniurie: but as *Hircanus* thy Father began this mischiese, so thou hast holden on and continued it. Wherefore, this hatred betweene thee and vs hath taken some roote, neyther can we leaue our sorow, and mourning tyll thou dye, and God take vengeance vppon thee for our sakes. Then shal we reioyce, when we see vengeance. So they departed from his presence, neyther dyd the kyng geue them any aunswere at all. But when they perceyued the kyng to be incensed agaynst them, and by that meanes the matter myght redounde to theyr owne harme, after consultation had, they went to the king of Greece, whose name was *Demetrius*, shewed hym what *Hircanus* and *Alexander* his sonne had doone vnto the Pharisees, and all the Israelites that bare them good wyll, and folowed theyr traditions, and howe they also hated *Alexander* for the mischiese that he had wrought them: So that if any man woulde come and reuenge the malice of *Alexander*, they woulde be ready to ayde hym.

him. *Demetrius* folowed theyr aduise, and assemblyng togeather al his people, to the number of fourtie thousand horsemen, and footemen without number, he tooke his iourney, and encamped agaynst *Sichem*. Ther king *Alexander* waged sixe thousand horsemen to ayde hym. But the kyng of the *Grecians* wyrite priuily to the auncientes of the *Sectaries*, that they shoulde not ayde *Alexander*: to the souldiers also that *Alexander* hadde hyred, he sent rewardes, golde and siluer, that they returned home to theyr countrey, and ayded not *Alexander*. whereuppon he was not able to withstande *Demetrius*. Therfore hearing that *Demetrius* was remoued from *Sichem* towarde *Hierusalem*, entending to take hym in the citie, he fled by nyght with a few of his men to the mountaynes, and lurked there. When the men of *Israell* that wer in *Iudea* hearde that the king was fled out of *Hierusalem*, and that the citie was in hazard to come into the hands of the *Grecians*: they geathered themselves togeather, and stode for their liues, as though all had been one man, to the number of ten thousande, and sette vppon *Demetrius*.

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Demetrius campe, kyled al his best men of warre, and spoyled his whole hoast, that he fledde from them, and returned home into his countrey with shame and dishonour. This done, the king tooke hart vnto hym, and returned to his kyngdome, but the Pharisees fledde to Bethshemes, fortifyingng them selues against the king: who haupng intelligence thereof, geathered an armie, and went agaynst them, wonne the citie, and tooke. 800. of the chiefeest Pharisees, bound them in chaynes, and brought them to Hierusalem. Then banqueted he al his seruantes vppon the roofe of his palace in a very hygh place, where his learned peeres dyd eate and drynke, butyl he and they were drunke. And in his meery mode he commaunded those. 800. Pharisees prisoners to be brought forth, and to be hanged euery man of them vppon gallows befoze hym, at which sight he drunke and laughed hartily. After this, he fel sicke the. 24. peere of his raigne, of a greuous disease, a quaterne Ague, that helde hym 3. peere: yet for al this he shonke not, nor letted to go to the warre, to encounter and fyght with his enemies, what nation so euer

euer they were of rounde about hym, as
 though he had been a whole man. In the
 xxvii. yeere of his raigne, whiche was the
 chyrde of his sicknesse, he made an ex-
 pedition into the lande of Moab, agaynst a
 certayne Citie called Ragaba, to geat it by
 force. At whiche tyme he was very sycke
 and weake: wherefore his wife *Alexandra*
 the Queene went with him, fearng least
 he shoulde dye by the way. And as he en-
 camped hym selfe agaynst the citie, and be-
 ged it sore with assaulces, his sycknesse en-
 creased vpon hym more and more. Where-
 fore his wyfe perceyuing that he was like
 to dye, wept bitterly before hym, and said:
 To whom shal I be so bolde as to shewe
 my face when thou art once dead, sleepng
 thou hast wrought such mischief agaynst
 the Pharisees, whom al the lande fauou-
 reth, and folowng theyr traditions, obey
 theyr instructions: if they shalbe disposed
 to breake them selues vpon me and thy
 young chyldren, they shal haue ayde of all
 that dwel in the land. The king answered,
 Weepe not, nor shew any resemblance of
 pensifnesse: I wyl tel thee what thou shalt
 doo, and yf thou wylt folowe my coun-

An honest
 wyfe.

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cel, thou shalt prosper and raigne, thou and thy chyldren, as thou wouldest desyre. Be it that I dye, there is no man in the worlde neede knowe thereof. Tel thou every man therefore that aske for me, that I am sicke, and wyl not that any man shal come at me. In the meane whyle annoynt and season me with balmes, fyght with a courage agaynst this citie, till thou wyne it, and then retorne to Hierusalem with ioy: and beware thou put on no mourning apparel, nor weepe, but byng me into Hierusalem, and lay me vpon a bed lyke a sick man, and after cal togeather the cheefe of the Pharisees, byng them where I am, and speake vnto them gently in this sort, *Alexander* hath been euer your enimie, I knowe it very wel: wherefore take hym if ye lyst, and cast hym into the fyre, or to the dogges, or bury hym, it shalbe at your choise. I knowe well they are pitifull men, and so full of mercy, that they wil burie me honozably, and shall appoynt some one of my sonnes whom they lyke best, to be kyng. The Queene dyd therefore as she was instructed of the kyng. And when she had wonne *Regaba*, she tope
fully

fully returned to Iherusalem : after that
 gathered together the elders of the pharisees,
 and spake to them as the kynge had
 aduised her. The pharisees hearing that
 the kynge was dead, and that his body was
 in theyr handes to doo withall what they
 lyst, they answered the Queene: God for-
 bydde we shoulde do this vnto our Lorde
 the annoynted of God. He was the kynge
 and hygh priest: what though he were a
 synner, yeth is death shalbe an expiation
 for hym of al his iniquities. Therefore we
 wyl bewaile hym, and mourne for hym:
 yea, we wyl cary his coffyn our selues vpon
 our neckes, and bury him as it becom-
 meth a Kyniges Maiestie: and so they
 dyd. The time that he had reigned, was
 xxii. yeeres. After hym reigned his wyfe
Alexandra in his steede: for the phari-
 sees after they had finished the seuen-
 day of the mournyng, they committed
 the kyngdome vnto her. She had two
 sonnes by the kynge: the elder was cal-
 led *Hircanus*, the other *Aristobulus*. *Hir-*
canus was a iust man and a righteous, but
Aristobulus was the warrier, and a man of
 prowesse: besydes that, of a familiar and

loving countenance. He favoured also the learned men, and folowed theyr instructi-
on. But *Hircanus* his elder brother loued
the Pharisees. On a tyme therefore when
the *Queene* sat in the throne of her king-
dome, she called the auncientes of the
Pharisees before her, honoured them, and
commaunded to release and set at lybertie
all suche Pharisees as the kyng her hus-
bande and her father in lawe had cast in
pryson: and takyng the Pharisees by the
handes, she commaunded all Israel to o-
bey theyr Ordinaunces. Then made she
Hircanus her sonne hygh Priest, & *Aristo-
bulus* lieftenaunt of the warres. She sent
also to al the landes that her husbande and
father in lawe had subdued, and deman-
ded the noble mens sonnes for pledges,
whiche she kept in Hierusalem. So the
Lorde gaue vnto the *Queene* quietnesse
from al that were vnder her subiectiō. She
gaue also the Pharisees aucthoritie ouer
the learned sorte, puttyng them into theyr
handes to order at theyr pleasure.

Whereupon straightway they founde
one *Dogrus*, a great man amongst the
learned sorte, whom they sue, and muche
people

people besides of the auncientes of that sect, so that the Sectaries were in great distresse. They geathered them selues together therefore, and came to *Aristobulus* the lieftenaunt of the warres, and with hym they came to the Queene, saying vnto her, Thou knowest the enmitie that is betweene vs and the Pharisees, whiche hate thy husbände and father in lawe, yea, and thy chyldren also. We were his men of warre that went with hym in all his affayres, and added hym: now thou hast geuen vs into theyr handes to be murdered and banyshe out of the lande. What wyl *Hartankyng* of Arabia doo, when he heareth this, that we shall forsake thee? He wyl come and reuenge hym of all the battayle that thy husbände fought agaynst hym. Yea, the Pharisees wyl take his part, and deliuer thee and thy chyldren into his handes, that there shall not be left vnto *Hircanus* the kyng, and his sonne *Alexander* thy husbände, any name by remmaunt at all. The Queene gaue them no woorde to answer, whereat *Aristobulus* was angry, and letted not to bitter it to his mothers face: but

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he woulde not heare hym. Wherefore
Aristobulus counsayled the Sectaries to
goe their wayes, and depart out of Ierusa-
lem, to chose them cities in the lande of
Iuda, where they myght dwell with theyr
honour: and not to suffer them selues to be
slayne vnder the Pharisees hands. Where-
fore departyng from Ierusalem, they
dwelt in the cities of Iuda. Not long af-
ter this, it fortuneth the Queene fell sore
sicke, that she was lyke to dye: whereof
when Aristobulus heard, he feared least the
Pharisees woulde make his brother Hir-
canus kyng, and at length apprehend him:
wherefore he fled away by nyght to the
cities of the Saduces, to be theyr head,
and make warre vppon his brother if he
woulde presume to raigne. He came there-
fore to the prince of the Saduces, called
Galastius, who was a good man of warre.
And after he had geathered a strong ar-
mie of the Saduces, his mother the
Queene sent vnto hym, that he shoulde
returne vnto her: whiche he woulde not
doe, but rather went to warre vppon the
nations that dwelt about hym, where
he wanne .xx. Cities, and gate hym great
renowme

renowned thereby. Nowe as the Queene
his mother waxed sicker and sicker, the
chiefe Pharisees came vnto her, with her
sonne *Hircanus*, weepynge before her, and
sayinge howe they were afrayde of her
sonne *Aristobulus*, who yf he shoulde come
into *Iherusalem* and take it, he woulde
deliuer them by into the hands of the *Sa-
ducees*. Vnto whom she answered, I
am as you see at the poynt of death, not a-
ble to talke muche with you: there is here
in my house great treasure, that my hus-
bande and my father gathered, and they
parentes kinges of the posteritie of *Chas-
monani*, take that vnto you, and make my
sonne *Hircanus* kyng ouer you. If *Aristo-
bulus* wyll perturb hym and make warre
agaynst hym, ye may wage men of warre
therewith, and succour hym as you thynke
good. And even with this she fainted
and dyed, and was buried amongst her
people, after she hadde reigned niene
yeeres ouer *Israel*. The Pharisees there-
fore and Priestes, with all the inhabi-
tauntes of *Iherusalem*, made *Hircanus*
her sonne kyng in her steade. *Ari-
stobulus* hearyng tydynge of these
D iiii thinges,

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thynges, assembled his armie, and came
towards Hierusalem, to fyght agaynst his
brother. But *Hircanus* mette hym, and en-
countred with him nigh vnto *Jordane Jericho*. The *Saduces* of *Aristobulus* host
were good men of warre, and to strong for
the *Pharisees*. Wherefore *Hircanus* and
the *Pharisees* had the ouerthrowe at *Ari-
stobulus* and the *Saduces* handes, who
with this victorie proceeded forth to *Hie-
rusalem*, besieged it, & brought it to great
distresse. Wherefore the priestes and the
auncient of the people consulted together,
and came forth to *Aristobulus*, fell pro-
strate vpon the earth afore him, & besought
hym that he woulde not scatter abrode the
inheritaunce of the Lorde. He condescen-
ded vnto theyr desyres, vpon these conditi-
ons: that he shoulde enter into *Hierusa-
lem* with them, and be kyng, and his
brother *Hircanus* shoulde be the hygh
priest. Wherevpon they agreed. Then
as *Aristobulus* entred into *Hierusalem*,
his brother came out of the Sanctuarie
to meete hym, and with embracinges he
kysed hym. So *Aristobulus* was kyng,
and *Hircanus* executed the office of the
hygh

hygh priest. The Lorde also gaue Israel
rest and peace for a whyle. But afterward
the Lorde sent an euill spirite amongst
them, whiche was the cause of translatyng
the kyngdome from the stocke of *Cbas-*
monani, and of the destruction of his poste-
ritie, for the sinne of *Hircanus* the great,
and the sinne of *Alexander* his sonne, in
that they shedde so muche innocent blood,
and dyue Israel from the obedience of the
prophetes, vnto the lyes and trifles of the
Saducees. For thus it chaunced. The
Saducees beat into *Aristobulus* head, that
as long as his brother *Hircanus* lyued, he
nor his kyngdome coulde neuer be stabli-
shed. Whereuppon *Aristobulus* deuised
howe to make away *Hircanus*. Whiche
thing a certaine man called *Antipater* was
aware of, a man of most power in all *Is-*
rael, and thereto also a wyse, expert, and
learned in al wysedome, both in the lawes,
and in the knowledge of the *Greeke*, iust
of his woorde, and prudent in any strange
or newe matters chaunced. His offsprynge
was not out of the chyldren of *Israel*, but
of those *Romanes*, whiche chaunced to
be vanquished, and become subiecte vnder

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the dominion of the Israelies, beyng but
straungers, & of no noble house in Israel.
He had thre sonnes, Ioseph his eldest, the
next Pafilus, the thyrde Herode, & the fourth
Pheroras. These had also a syster called Sa-
lomit. Antipater fauoured Hircanus so in-
tirely for his iustice and bprightnesse sake,
that he opened vnto hym his brother Ari-
stobulus and the Saducees intent, geuing
hym counsell to flee to Hartam kyng of A-
rabia: but Antipater him selfe went before
to breake the matter to Hartam, of whose
commynge Hartam was very glad. Then
Antipater declared to hym howe Hircanus
kyng of Iherusalem was in minde to flee
vnto hym, because of Aristobulus his bro-
ther. If thou wilt helpe him (sayth he) and
let hym haue speedy ayde, thou shalt easily
sette Aristobulus besyde the kyngdome,
for all Israel is inclined to Hircanus, and
fauour not Aristobulus. Hartam aun-
swared, I am afrayde of the Iewes and
their wylpnesse. Alexander his father put
me thyrse to the soyle in battayle by his
subtiltie, and tooke my dominions from
me. Then Antipater sware vnto hym:
He shalbe (sayth he) thy true and trustie
freende,

freende, to doo whatsoeuer thy hart desy-
reth. Thus *Hartam* was perswaded, and
they made a league togeather. Then *An-
tipater* returned to *Hierusalem*, caused
Hircanus to flee in the night, and they both
went togeather to the kyng of *Arabia*,
who muche reioyced at *Hircanus* com-
ming, and receiued him honorably. When
they came togeather to intreate of the
league, *Hartam* demaunded restitution of
suche cities as *Hircanus* father had taken
from hym: to whom *Hircanus* consented
in all thynges. Therefore *Hartam* rayled
all the people of *Arabia*, and ledde them
to *Hierusalem*, to warre vypon it. To
Hircanus also came all the menne of *Iuda*,
saue onely they that dwelt at *Hierusa-
lem*: So betwixt them they besette the ci-
tie rounde about. It fortuneth that in
the solemnitie of the *Passedouer*, they
coude not haue theyr seruice of the so-
lemnitie in the holy place, because of
the warres. Whereupon a certayne iust
and perfect man of the towne, called *Hony-
suriga*, brake out priuily into the campe
of *Hircanus* and *Antipater* his counsel-
lor, and besought them with much prayer
and

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and teares, that they woulde graunt a
truce vnto Hierusalem, whyle the feast of
sweete bread lasted, that they myght exe-
cute the seruice of solemnitie in the holy
place. To whom *Hircanus* sayde, Thou
art a iust man, and often when thou hast
prayed, the Lorde hath hearde thee: pray
nowe therefore vnto the Lorde God, to de-
liuer *Aristobulus* into our handes, and that
Israel may haue rest. *Honyauriga* answea-
red, Am I a God, or able to remoue bat-
tayles that be styred vp for many mens
iniquities: Thus when he seemed to be
vnwyllyng to pray, *Hircanus* men com-
pelled hym, drawyng their swordes, and
saying, If thou wylt not pray, thou shalt
dye for it. Therefore as he sawe his lyfe in
ieopardie, he cryed vnto the Lorde, O
Lorde euerlastyng, whiche hast chosen
thy people Israel out of all people, and
hast set thy name in this house, may it
please thy maiestie to plant among the
chyl dren of Israel friendshippe and bro-
therhood, take away from among them
this hatred whiche is rysen of nothyng,
and let not the one of these factions pre-
uaile agaynst the other, seeyng they all be
thy

thy seruantes, and chyldren of thy couenaunt. When the seruantes of *Hircanus* heard hym say so, they ranne vppon hym with theyr swordes, and kyled hym. But God deferre d not his vengeance : for he stroke the host aswel of the *Arabians*, as of *Hircanus*, with a greuous pestilence. At the same tyme came from Rome a famous captayne called *Pompeius*, to warre agaynst the countrey of *Armenia*. This *Pompeius*, *Pompeius* sent one of his cheefe men to *Damasco*, of whom as *Aristobulus* (thus besieged) had hearde, and that an armie of the Romanes was come into *Damasco*: he sent hym a present of foure hundred pounce weyght of golde, desyring hym to remooue the armie of the *Arabians* from him, and rayse the siege. In those dayes al the worlde obeyed the Romanes. That captayne therfore writ vnto *Hartam* king of *Arabia* in this wise: Depart from *Iherusalem*, yf not, thou shalt vnderstand thou hast broken thy league with the Senate of Rome, and the whole armie of the Romanes shall shortly inuade thy lande. *Hartam* vppon the syght of this letter raysed his siege, and departed from *Iherusalem*.

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rusalem. *Hircanus* also and *Antipater* departed with shame and reproche. *Aristobulus* vpon that gathered a power, and pursued after them, gaue the *Arabians* and *Israelites* that tooke *Hircanus* part a great ouerthrowe, and after returned to *Iherusalem* with much ioy. Shortly after, *Pompeius* came to *Damasco*; where *Aristobulus* presented hym with a vyne of golde, marueilous artificially wrought. The rootes of the Vyne, leaues, clusters, and grapes that were vpon it, were pure golde, the weight thereof was .v. C. pound. *Pompeius* was very glad thereof, and sent it to *Rome* to the consul. And the whole bench of the Senate, whiche was of the number of .iii. C. and .xx. Senatours, wondred at the cunning and wylde of hym that made it: and with great ioy they bare it into the temple of theyr goddes, placing it in the presence of the great Idol *Iubiter*, so called after the name of the Planet *Iubiter*. *Pompeius* wryt his letters to *Aristobulus*, with great thanks and commendation for the same, assuryng hym howe both he and the whole Senate fauoured hym, & that he shoulde haue a friende of hym to speake in
his

his cause as long as he lyued. *Hircanus* hearyng of this, was cleane dashed, and in dispayre. But *Antipater* comforted hym, sayng, Let not the friendship that is betwixt *Pompeius* & thy brother dismay thee: I wyl go to him and make him thy friend. Upon that he went to *Pompeius*, and perswaded his mynde to hate *Aristobulus*, and to fauour *Hircanus*, informyng him thus. If thou (sayth he) defende *Hircanus*, all *Israel* wyl be content to be vnder thy protection, for they loue hym euery man: But if thou defende *Aristobulus*, the people wyl not obey thee, for they hate hym. *Pompeius* charged hym that no man should be made pryncypall to theyr communication. For I (quoth he) wyl send for *Aristobulus* to come vnto me to *Damasco*, and then wyl I cause to lay hands of hym, & delyuer hym bound to his brother, restoryng the kingdome to hym. *Aristobulus* vpon the sight of *Pompeius* letters, resorted vnto hym. *Hircanus* also came from the rocke of the wyldernesse. And as they appeared togeather before *Pompeius*, *Antipater* despyed him that he woulde doo iustice betwixt *Hircanus* the kyng, & *Aristobulus* his brother that rebel-
led

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led agaynst hym, and tooke his kyngdome from him without cause. Whose sayings a thousande of the elders of Israel stood vp and witnessed to be true. *Aristobulus* made aunswere, I neuer strooue with him for the kyngdome, vntyll suche tyme as I sawe all these that made *Hircanus* kyng, to run in great obloqui, and to susteyne muche reproche, because he was so feble a person & of no great wye, nor forced muche of the kyngdome: yea, yll al nations that were about hym, whose dominions our progenitours conquered, began now to despyse hym, to passe litle for offendyng hym, to denye hym tribute for his simplicitie and meeknesse, with lacke of courage. When *Aristobulus* had sayde, there stood vp a great multitude of goodly and beauciful young men, appparelled in cloth of *Hiacinth* and purple, with mighty Targettes bypon them, and other ornaments of golde, chrystall, and precious stones, affirming with one accorde that *Aristobulus* sayde the trueth, namely that *Hircanus* forced not of the kingdome. At whom *Pompeius* marueyled, saying, Happie is this people haupng so many banlows

handsome men, true in theyr wordes, and
 wyse : Wappye also were the Senate of
 Rome, if they coulde byng to passe, that
 this great nation might be vnder theyr
 gouernance. So he tooke his iourney to
 Hierusalem with Hircanus and Aristobu-
 lus. But after Aristobulus perceyued that
 Pompeius stood not to the promise he made
 hym at the begynning for the byne, he set
 hyght by hym, and fled from hym to Alex-
 andria in Egypt, whither Pompeius follo-
 wed with his hoast, and besieged Alexan-
 dria. From thence Aristobulus fled agayne
 to Hierusalem, and Pompeius pursued hym
 also thither, wytyng to Aristobulus a let-
 ter of truce and pardon. So Aristobulus
 came forth to hym, and Pompeius did hym
 at that tyme no harme, but demaunded
 to be geuen vnto hym all the vesselles of
 the house of the Lorde, whiche Aristobu-
 lus refusyng to doo, Pompeius in a rage,
 caused to lay hym fast in heauie iron
 chaynes, and assaulted Hierusalem, bat-
 teryng the walles very sore, tyl they of
 the towne issued out agaynst hym, and
 slue of his hoast. xii. M. men. After this
 had the Israelites ciuyl warres within

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Jerusalem, because the siege was greivous vnto them, for they were divided into factions : one part sayde, Let vs open the gates to Pompeius and let hym in, that we may submit our selues vnder his protection. The other sayde, Let vs fyght agaynst him vnto the death. But much people mislyked that, so that that syde preuailed that would yeelde. Wherefore Pompeius entred the towne, and the house of the Sanctuaries, kylled muche people of the priestes, and the people of the lande made Hircanus kyng of Israel the seconde time, and Antipater his counsellour. Moreover, he set one Securus a Romane in the countrey, to receyue the tribute, and departed, leadyng Aristobulus with hym bounde in irons. And because he tooke his iourney towarde Arabia, Hircanus and Antipater went with him to conduct him. Aristobulus thus beyng prysoner, and his two sonnes with him, it fortunied that one of them, called Alexander, escaped : and hauyng intelligence that Hircanus and his counsellour were gone out of Jerusalem, he came thither and rebelled agaynst Hircanus, made by the breaches of the wall that Pompeius

Scaurus.

Pompeius had battered: yea, the Israelites resorted vnto him, and made him kyng in Hircanus place. Whereupon he gathered an armie, and went forth to meete with Hircanus as he came homeward fro Pompeius, where he gaue Hircanus the ouerthrow, and Securus the receiuer of the tribute fled & esaped. Then Alexander returned to Hierusalem, from whence shortly after, Gabinius, a Romane with a strong armie, compelled him to flee to Alexandria. And being in the same place besieged also of Gabinius, his mother Aristobulus wyfe, went forth to Gabinius weeping, and besought him that he would not destroy her sonne: for whose sake he did Alexander no harme. Gabinius therfore hauing gotten at the lande of Iudea, made Hircanus king of Hierusalem now the thirde time: who set Romane captaines and rulers in Iericho, and in Zephori, & throughe at the land of Israel. It fortuneth after this, that Aristobulus gat out of prison at Rome, and came into Israel: to whom on euery syde resorted men in such sorte, that he had a puiſſaunt host of Israel. Whereof when he had taken muster, he chose out 8. M. of the best,

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and with them went agaynst *Gabinus*, where was a sore battayle fought betwene them, tyll the best of *Aristobulus* menne were slayne, and onely one thousande left, wherewith he fledde to the mountaynes. But the Romanes folowed the chase, and slue them euery man. Yet *Aristobulus* woulde not yeelde, but fought alone, although his helme was broken, tyl he had diuers sore woundes in his head: and then fell he to the grounde, and the Romanes tooke him yet aliue, brought him to *Gabinus*, who comforted him, commaunding his surgeons to heale him, and after sent him to the Consul and Senate of Rome, where he was put in prison yet once agayne. After this, the Senate taking pitie of *Aristobulus* wife, whiche was reported to be a very wyle woman, released her two sonnes out of prison, and set them at libertie. *Alexander* the one of those, could not be content, but rebelled once agayne agaynst *Hircanus* and the Romanes gouernours. For he geathered togeather muche people of Israel, encountered with one of the Romanes gouernours that *Gabinus* had appoynted, and gaue him

hym the ouerthrowe : but proceeding further to fight with *Gabinus*, had the worse, and many of the Israelites were slayne, yet he escaped hym selfe and fledde. This done, *Gabinus* came to Hierusalem, and renewed the kingdome of Israel to *Hircanus* the fourth tyme. About this tyme, one of the Senatours wyues at Rome conceyued a chylde, and dyed in the byrth and trauayle thereof. They therefore that were about her, straght way ript her bo-
 dy, and gate the chylde out alyue, whom they named *Iulius*, and because his mother was cut, they called him *Cæsar*. This chylde growyng to great towardnesse, and comyng to mans state, the Consul and Senate sent him into the warres : and what so euer he dyd, he hadde good fortune and prosperous successe. He depriued the Grecians of the Emppre and dominion, translatyng it to the Romanes. Many prouinces also besydes that dyd he subdue, and returnyng to Rome with a power, attempted to geat the dominion and sole regiment ouer them. But they had made solempne statutes in the tyme of their progenitours,

Cæsar.

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Neuer to suffer any kyng amongst them,
or any man to haue perpetuall rule ouer
them: wherefore they woulde not make
Julius king. Upon this, rose amongst them
great and mortall warres, so that *Julius*
slue wonderfull many of them, and with-
out number. When *Pompeius* vnderstood
that *Cesar* raigned at Rome, had kyled
the Consul and the Senate, with all the
nobilitie of Rome, he geathered togea-
ther his whole armie out of Arabia, and
maderowarde hym. *Julius* hauyng intelli-
gence of his commyng agaynst hym, sent
for *Aristobulus* out of pryson, spake freend-
ly vnto hym, gaue hym a power, and made
hym graunde captayne thereof, byddyng
hym to goe and encounter with *Pompeius*.
In deede his armie was a strong armie,
and he hym selfe was a kyng of no small
prowesse and valpauyntnesse. *Pompeius*
hearyng that *Aristobulus* came agaynst
hym, was sore afrayde of his valpauynt-
nesse, and of his hoast: Wherefore he
sent to the inhabitaunces of *Iherusa-*
lem that were vnder his obedience, that
they shoulde present *Aristobulus* with
some gyfte, whereby they myght de-
ceyue

ceyue hym, and popson hym. The inhabitants of Hierusalem at his request, sent vnto *Aristobulus* a present, by certaine noble men, whereat *Aristobulus* was ryght ioyous, and ate and banqueted with them tyl he was ouercommed with drinke: then they impopsoned hym, and he dyed. The tyme that he raigned ouer Israel, was foure peeres and sixe monethes. He was a good man of warre, hardy in fight, and a man of an amiable countenaunce.

Pompeius receyuyng tydynges of his death, the more gladder proceeded with his host to Rome to besiege it. But *Iulius* mette hym in the way, and destroyed hym and his host: whereby the Emppre was established vnto *Iulius*. He after this, sent presentes to the kyng of Syria, and into Egypt, by his captaynes, to allure them to his freendshyp. *Antipater* aduysed *Hircanus* to ayde *Iulius*, yf perchaunce he myght winne his fauour, whiche *Hircanus* dyd: and *Antipater* was captayne of the host, who played the man, and founde suche fauour with *Iulius*, that he made hym kiefetenaunt of his warres, and after he

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neuer to suffer any kyng amongst them,
Or any man to haue perpetuall rule ouer
them: wherefore they woulde not make
Julius king. Upon this, rose amongst them
great and mortall warres, so that *Julius*
slue woonderfull many of them, and with-
out number. When *Pompeius* vnderstood
that *Cesar* raigned at Rome, had kyled
the Consul and the Senate, with all the
nobilitie of Rome, he geathered togea-
ther his whole armie out of Arabia, and
maderowarde hym. *Julius* haupng intelli-
gence of his commyng agaynst hym, sent
for *Aristobulus* out of pryson, spake freend-
ly vnto hym, gaue hym a power, and made
hym graunde captayne thereof, byddyng
hym to goe and encounter with *Pompeius*.
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had fought sundry and great battayles, he returned to Hierusalem with great honor, and by the way prospered muche more. Hircanus after this, made Phaselus Antipaters sonne governour of Hierusalem, and Herode his thynde sonne president of Galilee. There was a certayne young man at that tyme in Hierusalem, called Hizkias, a valpant man of warre: to whom came all suche as were in any distresse, and he became their captayne. These went and ranged about in Syria, rouyng and murderynge in suche sort, that the Syrians were weery of theyr lyes, for feare of them. Wherefore the kyng of Syria sent vnto Herode, ruler of Galilee, desiring hym to kill that Hizkias and his complices. Whereupon Herode prepared hym selfe, and went to meete with Hizkias as he returned from the spoyle of Syria, came vpon him at vnwares, and slue him and his men. Whereof when the king of Syria was certified, he sent a noble reward vnto Herode, of silver, golde, & precious stones: by whiche, and by lyke meanes, he became very famous. The noble men of Iuda made theyr complaynt vnto

to *Hircanus* vppon *Antipater*, and his
sonnes, for theyr sore oppressing of the
lande of *Iuda*, desyring that *Herode* myght
be sommoned from *Galilee*, to appeare in
iudgement, and aunswere with other for
the kylling of *Hizkias*. The king therfore
sent for hym, and he vppon that came to
Hierusalem, appeared before the Judges,
pryncely apparelled, with a gyfte woorde
gyfte about hym, whose pryde an aunci-
ent man, called *Samai*, blamed, and repre-
bended also his stout hart: but he woulde
not geue eare vnto hym, nor yet regarde
the Judges. When *Hircanus* perceyued
that the Judges had almost determined
to geue iudgement agaynst the young
man, and to make hym away, he tooke pry-
tie vpon him, and sayd, We wyl not geue
sentence to day, to morowe is a newe day,
and by that meanes deliuered hym out of
theyr handes. *Herode* knewe not afore
that it was a matter of lyfe and death.
That myght therfore he fledde to the king
of *Syria*, declaring all what had happe-
ned vnto hym. The kyng of *Syria* lette
hym haue a strong armie, and came with
hym hym selfe, purposing to besiege *Hie-
rusalem*.

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rusalem. But his father *Antipater* and his eldest brother *Phaselus* came forth vnto hym, and rebuked hym, sayeing, Is this the rewarde that thou rendrest to king *Hircanus* that tooke pittie vppon thee, and woulde not haue thy blood shedde? Therefore they willed hym to depart from *Iherusalem*, vnto whom he condisfended, after he had once let the inhabitauntes of *Iherusalem* knowe what he coulde doo, and had shewed them his power. *Iulius* Emperour of Rome, about that tyme as he was woorthyping in the house of his God, was murdered by the conspiracie of certayne of them whiche had serued *Pompeius* that was slayne, as is afore mentioned. The name of one of them that killed hym was *Cassius*, of the Countrey of *Macedonia*, who fledde thither, beyng afrayde to tary at Rome. This *Cassius* hadde great dominions in *Macedonia*, *Antipater* also of whom we spake, was a great scourge to the noble menne of *Iuda*, and a great deale stronger man then was *Hircanus* hym selfe. Wea *Hircanus* coulde doo nothynge in comparison of hym, for he hadde no rule hym selfe: but

but *Antipater* and his sonnes bare all the sway throughout the whole Realme. Moreover, *Antipater* was in great estimation with all the kynges of that tyme. And forasmuche as he so sore oppressed the Jewes, they therefore hated hym, and conspyred to kyll hym. There was a man in great aucthoritie about *Hircanus*, named *Malchias*, by whose meanes they wrought this matter. He corrupted the kynges butler with rewardes, to put poyson in *Antipaters* cup, whiche as soone as he had druncke, he dyed. These thinges his sonne *Phaselus* and *Herod* dissembled and wincked at, as though they knewe nothyng. Notwithstandyng, they priuylie wrote vnto *Cassius* that raigned in *Macedonia*, certifying hym of this deede. Soone after came *Cassius* to *Tyre*, from whence he sent messengers to *Hircanus* to come vnto hym, who came, and with hym *Malchias*, *Phaselus*, and *Herode*. *Cassius* enterteynyng them all in his lodgyng, wylled his men, that what so euer *Herode* bad them, they shoulde doo it. *Herode* wylled them to kyll *Malchias*, they slue hym therefore sittynge harde by *Hircanus* side.

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Side. *Hircanus* demaunded of the sommes of *Antipater* the cause hereof: who aunswearred, Is it not manifest that kyng *Cassius* seruauntes slue hym, and we knowe not why: Therefore *Hircanus* stode in feare of *Phaselus* and *Herode*, being certayne that this was their deede. Wherefore he sayde vnto them, This *Malchias* was worthy of such a death, for he was a craftie man & an vizer. These thinges done, *Ostauian Augustus*, brothers sonne vnto *Iulius* that was murdered, came vnto Rome: and the people of Rome made hym theyr Emperour. He had a felowe in office, named *Marcus Antonius* his vnckle.

Ostauianus therefore leeyng to the gouernement of Rome, sent *Marcus Antonius* to warre vpon *Cassius*, and to reuenge *Iulius* death. Vnto hym *Hircanus* sent a present, a crowne of golde, in whiche were set sundry pretious stones, praying hym to strengthen his kingdome in his handes, and to be a meanes of a league to be made betweene *Ostauia Augustus* king of kings, & him: as there was betweene him & *Iulius*, whiche *Antonius* graunted. About that tyme

the Machabees. 35

tyme *Antigonus* sonne of *Aristobulus*, wrote
 to *Pagurus* kyng of the *Persians*, to ayde
 hym agaynst *Hircanus*, to remoue hym,
 and to restore the kingdome to hym selfe,
 promising to geue him for his traunple fve
 hundred pound weight of golde, and a hun-
 dred *Israelitiche* virgins. So *Pagurus*
 geathered an hoast agaynst *Israel*, and
Antigonus departed out of *Iherusalem*
 with much people of *Israel* that tooke his
 part, and ioynded them selues to *Pagurus*.
 These came to *Iherusalem*, besieged it,
 fought many skymishes, and gaue many
 great assaulces vnto it, cpll at length they
 vndermynded the cite: then tooke they
Hircanus and fve *Phaselus*. And to the in-
 tent *Hircanus* shoulde be cleane remo-
 ued from the priesthood, *Antigonus*
 that had depriued hym nowe of his kyng-
 dome, cutte of, besydes that, one of his
 eares. But *Herode* escaped and fledde to
Augustus Emperour of Rome. *Pagurus*
 therefore hauing made *Antigonus* kyng
 of *Iherusalem*, returned home into *Per-*
sia, carying *Hircanus* as prisoner with
 hym. But *Augustus* appoynted *Herode*
 to be kyng ouer al *Juda*, geuyng to him
 a very

Pacorus.

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a very strong armie of the Romanes to obteyne it withal. In the way thither, he rode met with *Alexandra Hircanus* daughter, and *Marimi* her daughter that she had by *Alexander* sonne of *Aristobulus*, and brought them agayne into the lande of *Israel*, where he tooke *Marimi* to wyfe, and solemnized the mariage with her in the mount of *Galilee*: for there the cheefe of all *Israel* dwelt, with whom he tooke peace. *Marcus Antonius*, companion in office with *Octavian Augustus*, about that tyme made a voyage through al the West countreys, to subdue them vnto the Romanes, togeather with *Egypt*, *Damasco*, and *Syria*. Him *Herode* accompanied to the floodde of *Euphrates*, and helped hym not a litle. For the *Arabians* lay in wayte for hym in the way, and interceptyng all that woulde ayde *Marcus Antonius*, slue them. But *Herode* met with them, and banquished them. Wherefore *Antonius* was very glad of *Herodes* valiauntnesse, and brought hym agayne into *Israel*, together with *Cassius* his captayne & liefetenant of his warres, haupyng also his letters to all the captaynes of *Syria*, after this tenour.

We shall vnderstande that our Lorde and
maister Octavian Augustus, king of kings,
hath appoynted Herode the sonne of An-
tipater to be kyng of al the lande of Iuda.
Therefore as soone as these letters shall
come vnto you, ye shall with all speede
ayde hym. No man shalbe excused: al that
can beare weapon shall goe with hym to
Hierusalem, to vanquyshe Antigonus the
kyniges aduersarie: who so refuseth to go
with hym, it shalbe lawful for the warri-
ours to slea him forthwith. I Marcus
Antonius haue sworne by my sword, that I
wyl not alter this that I haue sayd. When
the captaynes of Syria had read this, they
resorted wholy to Herod, so that his host
was wonderfully encreased. Antigonus
hearyng of this, sent one Pompeius Liefes-
tenant of his warres agaynst them, who
fought a sore battel with them, that muche
people were slayne on both sydes, Jo-
seph kyng Herodes brother, was slayne
in that battayle. Notwithstandyng, at
the length Antigonus host went to the
woode, and had the ouerthrowe. So He-
rode and Cassius proceeded to Hierusa-
lem, and besieged it the thyrde yere after
Herode

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Herode was made kyng of Israel. And when they had battered downe a peece of the wall, Cassius with the Romanes entred the towne, and made a great slaughter in Hierusalem. They entred also into the Sanctuarie, and attempted to enter into the Sanctum sanctorum, but Herode and his men lept betweene it and them, and stood with theyr drawen swordes in the temple doore, to withstande theyr enterprises. Herode was also displeased with Cassius for his crueltie, and sayde, If ye wil destroy al the inhabitantes of the Citie, vpon whom shall I raigne in this kyngdome that Augustus hath geuen me? Therefore straighe way Cassius caused proclamation to be made through al his host, that no man vpon payne of death, shoulde kyl one Israélite moe. This doone, Herode apprehended Antigonus, and deliuered him bounde to Cassius. He rewarded also Cassius souldyers both with golde and syluer. Then Cassius offered a present vnto the Lorde, a crowne of golde, for he was sore afrayde of Goddes displeasure, because he hadde fought agaynst the holy Citie. That doone, he tooke his iourney, and returned
into

into Egypt, and *Antigonus* as prisoner with hym. Thither sent *Herode* vnto him a royal reward, to make away *Antigonus*, and to murder hym, fearing least he should make clayme vnto the kyngdome agayne. Whereunto *Cassius* consented, and slue *Antigonus*. Thus was the kyngdome surely establyshed to *Herode*. Then made he warres vpon al the nations that were about hym, constraynyng them to become tributaries, by whiche meanes he grew to suche power, as neuer any of his predecessors were to be compared vnto hym. After al this, *Pagurus* kyng of *Persia*, released out of prison *Hircanus*, sonne of *Alexander*, and promoted hym to be head of all the *Israelites* that were fled or flitted into the lande of *Sennaar*, and into the dominion of the *Persians*, and he became theyr kyng. This *Hircanus* had a feruent desyre to see the holy Citie, and the house of the Sanctuarie: also howe *Herode* (whom he tooke for his sonne) and his kyngdome dyd. *Herode* hearpyng that *Hircanus* (who hadde been prisoner at *Babylon*) was nowe set at libertie, and in great honour, he was afrayde of
 F i him,

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hym, mistrusting lest the Israelites would restore vnto them selues the kyngdome of theyr fathers. Therefore he cast in his mynde howe to do hym mischeefe. He then wrote his letters vnto Pagurus: the contents whereof were suche. Thou shalt vnderstande that *Hircanus* is he that brought me vp, and vled me euer as his sonne. Nowe therefore since I came to be kyng in Hierusalem, I haue called to my remembraunce the goodnesse that he hath doone to me, wherefore my desyre is to rewarde hym accordyng to his benefytes. Therefore I requyre thee to sende hym to me: otherwyle assure thy selfe of warres betweene thee and the Israelites, with theyr confederates. Pagurus hauing read this letter, sent for *Hircanus*, dooyng him to vnderstande, that yf he would goe to Herode, he myght: But notwithstanding Herodes threates, he ceased not to geue to *Hircanus* al good counsel he could, aduising hym to take heed of Herode, because he is (sayth he) a bloodshedder, a breaker of his league. And he hath called thee for no loue he beareth thee, but because he feareth thee. As long as thou liuest, shal
he

he neuer sleepe sounde sleepe, lest the king-
dome shoulde be deuolued vnto thee. It is
better therefore for thee to remayne here
in some honour, though it be not of suche
estate, then to goe thither to dye with
great despight, and ende thy olde age with
a bloody death. Furthermore thou shalt
know, such is the disposition of mans heart:
If there be two men, the one in honour,
the other in contempt, after tyme shall
come that the despised shal be had in ho-
nour, & the honoured to be neglected: neuer
wyl he that is nowe honoured and before
was in contempt, be content to see hym
that was before honored, nor speake friend-
ly to hym. For he wyl thynke, Thither
to accordyng to his accustomed maner he
hath despised me: howe much more when
his dominion is taken from hym, and his
seruaunt raigneth in his roome? More-
ouer, Herode knoweth ryght well, that
mens hartes are enclyned to hym that is
the true kyng. And it mayght so be, yf thou
were meete for the priesthood, that he
woulde promote thee vnto it, and be go-
uernour of the kyngdome hymselfe. But
seeing thou art dismembred, hast one of thy

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ears cut of, and thereby art vnmeete for
the priesthood: thou shalt remaine in Ierusalem
deprived, both of kyngdome and
priesthood, whiche is vncomely for thee.
Suche counsaile gaue *Pagurus* kyng of
the Persians vnto *Hircanus*: yea, & all the
Jewes that were in Babylon besought
hym that he woulde not goe vnto *Herode*.
Notwithstanding he woulde not be per-
swaded, and why? For it was the Lordes
wyl and his dedde, that the iniurie doone
vnto the Sages, whom his father and
graundfather slue, and the iniurie com-
mitted to *Honyauriga*, myght retorne vpon
his head, and be reuenged: so that no
remnant of the house of *Chasmonani*, no
name, no residue, no kynsman or posterity,
shoulde be left alyue. *Hircanus* there-
fore tooke his iourney towarde Ierusalem,
and *Herode* came forth to meete
hym, embraced hym, and kissed hym: af-
ter brought him into his house, and feasted
hym dayly, calling hym his father be-
fore all menne, albeit in his hart he con-
spired to murder hym: And that knewe
Alexandra his daughter, and mother in
lawe to *Herode*, who opened it vnto
Hircanus.

Hircanus, but he woulde not credite her at the fyrst, tyll on a tyme he perceived the matter cleare to be so: then deuised he how to flee to *Maloc* kyng of Arabia. He sent therefore to *Maloc*, to sende hym horses and a charet to flee withal: but the messenger dealt vnfaithfully and lewdely with hym, for he brought *Hircanus* letters priuily vnto *Herode*, who rewarded hym wel for his labour, and bad hym goe to *Maloc*, and to let hym knowe what aunswere *Maloc* gaue. The messenger vppon this, went and deliuered the letters to *Maloc*, who fulfilled *Hircanus* request, sent hym horses and a charette, wytyng in this sorte. I haue sent thee horses and horsemen, come therefore vnto me, and whatsoever thy hart desireth, I wyl doo it for thy sake. So the messenger brought the aunswere secretly to *Herode*: wherevppon he sent strayght to the place in whiche he vnderstoode *Maloces* menne to lurke, waytyng for *Hircanus*, and caused to apprehende them alpye. Then *Herode* commaunded to call togeather the Elders, before whom he wylled also *Hircanus* to be brought, and of hym the

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kyng demaunded: Tell me whether thou
 hast written any letters to *Malac* kyng of
 Arabia: He answered, I wrote none.
 Then was *Riftius* the messenger brought
 in as his accuser, and the men of warre al-
 so of Arabia that were apprehended, which
 declared the whole matter before the coun-
 sayle, so that *Hircanus* was quite dashed.
 Then the kyng commaunded hym to be
 put to death, and so was the kyngdome
 establyshed vnto *Herode*. The tyme that
Hircanus raigned, was fourtie peeres and
 sixe monethes. After the death of his mo-
 ther, he raigned thre peeres, and *Aristo-
 bulus* his brother remoued hym, makynge
 hym pxiest. Agayne thre peeres after, he
 returned to his kingdome, and raigned
 fourtie peeres. Then *Antigonus*, sonne of
Aristobulus deposed hym, cutting of his
 eare, and banyshe hym out of the holy
 Citie. So after when *Herode* his ser-
 uant came to the kyngdome, he retur-
 ned to *Iherusalem*, and *Herode* shed his
 blood gylelesse: yet he notwithstanding
 had deliuered *Herode* from the handes
 of the elders, who woulde haue put hym
 to death, for the death of *Hizkias*. From
 that

*Herodes in
 gratitude.*

that tyme *Hircanus* wrought none euyl in the syght of the Lorde, nor offended hym in any great matter: saue onely in this, that he bare so much with *Herode* in the admyng the innocent blood, wherefore his owne lyfe went for the other. Therefore happy is he that neuer forgetteth any part of his duetie. *Marimi* the daughter of *Alexander* the sonne of *Aristobulus*, the wyfe of *Herode*, had a brother whose name was *Aristobulus*: hym *Herode* woulde in no wyse promote to the high priesthood, because he feared the chyldren of *Chasmonani*, although his wyfe made earnest suite and laye sore vppon hym for the same matter. But the kyng made hygh priest one that was nothyng of the kynrede of *Chasmonani*, whose name was *Haniel*. Notwithstandyng, when he hadde once dispatched *Hircanus* his wyues progenitor, father of *Alexandra* his mother in lawe: then he deposed *Haniel* the hygh priest, and preferred his wyues brother *Aristobulus* to the dignitie, who although he were but a chyld, yet he was wyse, and of good vnderstandyng, and beautifull withall, so that in all *Israell*

Judgement
with perciali-
tie, no smal
offence.

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was not a goodlyer nor handsomer young man, then he was. And this *Haniel* was the first that euer was deposed from that office of the high priesthood, for neuer dyd kyng of *Israel* attempt the lyke afore *Herode*: who dyd this to quite his wyfe, and to fulfyll his mother in lawes minde. For withstanding this *Alexandra* his wyues mother, was not content nor satisfied, for the death of her father was suche a greefe: but alwayes spake snappishly to the kyng, that he committed her to warde. Then she wynt to *Cleopatra* Queene of *Egypt*, wyfe vnto *Marcus Antonius*, a noble man of *Rome*, declaryng vnto her al the mischief that *Herode* had doone to the posteritie of *Chasmonani*, and desyring her of ayde. To whom *Cleopatra* made this answer, I sweare, If thou canst fynde the meanes to come to mee secretly, thou shalt perceyue what I wyll doo for thee. When *Alexandra* had read the letter, she sent to *Aristobulus* her sonne the hygh priest, shewyng him that she woulde flee to the *Sea Iapho*, and from thence woulde take shyppyng into *Egypt*, perswadyng hym also to flee with her. We wyll (sayth she) make

make two coffers, one for me, and another for thee: and we wyl with rewardes allure our seruautes to cary vs out priuily, whereby we may flee to save our lynes. This their deuise was perceyued of one of Herodes seruautes, who forthwith made the kyng priue vnto it. The kyng commaunded his seruaunt that betrayed them, that when they dyd conuey the coffers, they should bring them to him: which the seruaunt dyd. So when the coffers were brought to the kynges presence, he caused them to be opened, and tooke out *Alexandra* and her sonne *Aristobulus*, to whom the king spake sharply, and rebuked them sore. But *Alexandra* answered hym agayne as shert, insomuche that the kyng moued with anger, flang away from her into his chamber, saying, It is better to sit solitarie in a corner of y^e house, then with a brabylng and skoldyng woman in an open place. The kyng dissembled the matter, and shewed no great displeasure. A yere after as *Aristobulus* the hygh priest, appareled in his pontifical vestures, stode in the temple mygh vnto the altar to offer sacrifices, the Israelites

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Behelde his beaurie, his wisedome, and behauiour in the ministerie, whereat euery man reioyced, prayſyng God that had not taken all away, but left one to reuenge the iniuries done to the house of Chasmonani. The king hear yng this, was sore afrayde, and not a lytle displeased, thynkyng to him selfe the Israelites would restore the kingdom of their fathers vnto hym. He perceyued euery mans hart to be inclyned towards hym. Therefore he deliberated a while, and in the feast of the tabernacles he remoued to Iericho with all his household, whereas he made a great feast to all his nobles and seruauntes, placing them euery man after his degree before hym. Aristobulus the hygh priest he set vpon his ryght hande. And as they ate, dranke, and made meery, certayne of þe kings seruants were disposed to go & swimme in Iordane. To these the kyng had genen secreete commaundement, that they should desire Aristobulus to goe & bath with them in Iordane, & then to drowne hym. So when they were going, they came to Aristobulus & moued hym to keepe them company, whiche he would not, vntyll þe king gaue hym leaue: wherefore

wherefore he asked y^e king leaue, but he denied him at y^e first, yet at length y^e young man intreated him so instantly, that y^e king bad him doo what he would. He went therefore with the other young menne to swim. The king toke his horse straightway, and returned to *lericho* with all his trayne, leauing the young men behinde, which continued swimming tyll sunne setting, & as it began to be darke, they drowned the priest *Aristobulus* amongst them. Whereof when tydinges came to the kyng, and it was known that he was dead, the people wept and made great lamentation, considering his vertue, nobilitie, and beaucie, euery man was full of sorow that he should haue so short a lyfe: and they bewayled so much, that it was hard a farre of. But *Marimi* chiefly, and *Alexandra* the young mans mother, coulde in no wyse be comforted. Yea y^e king also wept & made great mone, for it repented him that he had done so wicked an acte. Yet al the people knew wel yenough, that the thyng was procured by the kyng: Insomuche that *Alexandra* his mother in lawe, letted not to tell it hym to his face, that he was the murderer

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Heret of her husbnde, and her father, and now last of all of her sonne: to whom the kyng answeared neither good nor badde. From that day forwarde there was perpetuall hatred betweene *Alexandra* and *Marimi*, & *Kiparim* the mother of *Herode*, and *Salumith* his sister, that came of base and serulle blood. For *Marimi* cast in their teeth to theyr faces, that they were not of the seede of *Israel*: but prophane, vnholly, and of base byrth. Notwithstanding, *Herode* loued *Marimi* as his lyfe, wherefore he woulde neuer displease her as long as she liued, nor say so much to her as why sayest thou so? These thynges doone, *Marcus Antonius*, a noble man of *Rome*, next vnto *Octavian Augustus* kyng of kinges, being sent by *Augustus* to warre vpon the kinges of the *West* countreys, raigned in *Egypt*, and by the prouocation of his wyfe, rebelled against *Octavian Augustus*, made warre with hym both by sea & lande. And forasmuch as *Egypt* is nigh adioyning to the lande of *Israel*, *Herode* ioyued with him, & helped him. For *Marcus Antonius* had ayded hym befoze in such sort, that no kyng durst meddle with hym,
for

for feare of *Marcus Antonius*. Whereupon when *Marcus* conspyred agaynst his prince and maister, Herode ayded hym with an armie, with horsemen, and with shippes also agaynst *Octavian*. In whiche warres *Octavian* gat the victorie, slue *Antonie* and al his people commyng by ship to the Isle of *Rhodes*, and so into the land of *Egypt*. Herode hearyng that *Marcus Antonius* was slayne, & that *Octavian Augustus* was come into *Egypt*, he faynted for feare of the displeasure of *Octavian*. Yet at length he tooke hart vnto him, prepared a royal present to be carped afoze him, and folowed after hym selfe to *Octavian Augustus*. And setting forwarde, he called *Ioseph* the husbande of *Salomit* his sister, whom he made cheefe of his houtholde, commaundyng him that if *Octavian Augustus* put hym to death, he shoulde payson *Marimi* his wyfe, saying, It shoulde not be seemely for *Kynges*, that any meane and base man shoulde marry with a *Kynges* wyddowe, and sleepe with her vpon the kynges bedde. So then he tooke his iourney towardes *Octavian Augustus*, who then was at the *Rhodes*, where
he

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he vnderstoode *Octavian* to be displeased with hym, for that he had ayded *M. Antonius*. Therefore as soone as *Herode* came to *Octavian Augustus* presence, haupng his crowne vpon his head, he toke it of, and fel downe prostrate vpon the ground at *Octavian*s feet, saying, Most noble emperour, I confesse my trespasse agaynst your Maiestie, that I loued *M. Antonius* my companion in league, who was my neyghbour and ayded me: and it is true that your Maiestie synce the tyme you made me kyng, haue heard of myne affayres that haue hapened vnto me, but neuer succoured me. This *M. Antonius* dyd not so. I confesse therefore that in his warres agaynst your Maiestie, I ayded hym with an armie, with horsemen and ships: Neither went I out with hym for any warres vpon myne owne borders, but whensoever I went with hym, I holpe him to the vttermost of my power. When he was fallpng, I bolstered hym vp: and when he stumbled, I raysted hym agayne. Amongst al these I protest also, that I woulde not be counted of your Maiestie a breaker of league: but nowe *M. Antonius* is dead. Therefore whether

whether that it shall please your Maiestie
 to restore me to my former estate or no, for
 as much as I have kept touch with M.
Antonius agaynst your Maiestie amongst
 other, if you put me to death, you shal doo
 me no wrong, but iustice, because by the
 lawe of armes I haue deserued death.
 When *Octavian Augustus* hearde hym
 speake so, he sayde vnto hym, Arise thou
 kyng of Israel in peace, be of good com-
 fort, & feare not, for thou art worthy to be
 nye, yea next to my person. I knowe that
M. Antonius was incited by his wyfe, and
 would not folow thy counsell, for if he had,
 I dare say he would neuer haue conspyred
 agaynst me. So he commaunded the
 crowne to be set agayne vppon *Herodes*
 head, and made a league with hym. Then
 they went both togeather toward *Egypt*,
 to be reuenged vpon *Cleopatra*, But that
 wycked woman when she saw her citie to
 be ouercome, put on her most precious ap-
 parel, & sitting vpon the throne of her king-
 dome, commaunded a viper to be brought
 vnto her: which as soone as she had suffred
 to styng her brest, shee dyed. As *Octavian*
Augustus came to the Pallace, and sawe
 her

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her sit there, he reioyced that he myght be reuenged of her, and commaunded to thrust her from her throne: but when they came to her, and founde her dead, it displeased Octavian, and greeued hym very sore. In this whyle, Ioseph Salumithes husbände disclosed vnto Marimi, that the kyng had commaunded, yf it so fortune hym to be put to death by Augustus, that he shoulde poyson her. Whereupon Marimi conceiued yet a greater hatred toward the kyng, insomuche, that when the kyng was returned in safetie, sounde, and with honour also from Octavian, and that all his menne and whole housholde reioyced greatly, Marimi shewed no countenance of gladnesse, no not when the kyng hym selfe tolde her howe greatly he was magnified and honoured of Octavian: but alwayes shee was sad. Salumith the kynges syster perceyuyng that Marimi so vexed the kyng, she tolde hym howe Ioseph her husbände hadde lyen with Marimi whyles he was with Augustus. But Herode (saye what shee coulde) gaue no credite to her woordes, knowyng that she enuied Marimi, vntyll
at

at length he asked the cause of *Marimi*, why she reioyced not as other dyd, when he returned in safetie from *Augustus*, but was euer sad, whiche shewed her to haue some rancour and malice in her hart towards hym. She answered, Thou hast sayde heretofore, that thou louedst me a- boue al thyn other wyues & concubines: yet thou dyddest wyll *Ioseph* thy sisters husbnde to poyson me. When Herode hearde this, he was exceedingly abashed, that *Ioseph* had disclosed his secrete, and beganne to mistrust with hym selfe that which *Salumith* had tolde hym, that he had slept with his wyfe in deede, and vpon that had detected that secrete. Therefore he departed out of his Palace in a great anger and rage, whereby *Salumith* perceyued that he detested *Marimi*, and therefore she accused her further, subornynge false accusers and forgers of lyes, to wytnesse that *Marimi* woulde haue poysoned the kyng, whereof she hadde diuers presumptions also by her countenance. She added mozeouer, yf thou (sayth she to the kyng) let her scape thus, she wil speedily destroy thee, and bereeue thee of

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thy kyngdome. The lawe geueth a man this counsell, If any man go about to murder thee, preuent hym, and slea him fyrst. With this and suche lyke woordes, she so moued the kyng, that he commaunded to byng *Marimi* forth, and to be beheaded in the hygh streate of the Citie. And as she was brought forth into the market place of the cite, all the women of the cite followed her. *Alexandra* her mother also cursed and rayled at her, saying, Come out, thou that hast abhorred thy busbande, and conspired against thy lord. *Alexandra* wept also, as though it had been for the wyckednesse that her daughter had committed, thynkyng surely to please the king by that meanes, and to bleate his eyes, yf peraduenture he myght suffer her to lyue, till she myght haue oportunitie to poyson hym. *Marimithus* goeing to execution, helde her peace, and looked neither to the ryght hande, nor to the left, nor yet feared death any thyng, knowing that she was innocent in deede and thought, and therefore God woulde render her a good rewarde in the worlde to come. Wherefore she bared her necke without

without feare, & they cut of her head, she-
 dyng the innocent blood. But God made
 no delay in punysshing the same: for there
 fel a soze plague and pestilence in the house
 of Herode, so that his cheefe seruantes,
 his noble women and concubines dyed
 soze thereof. Yea, throughtout all Iudea
 raigned the pestilence vehemently: whiche
 affliction all Israel knewe wel yenough
 chaunced vnto them for the blood of Ma-
 rimi. They cryed therefore vnto the Lord,
 sayeing, Wyle thou for the offence of one
 man, deale so cruelly with the whole con-
 gregation? The Lorde tooke pytie there-
 fore vpon the lande, and withdrew the
 plague from the people. The kyng repen-
 ted hym also, that he had shed blood with-
 out cause: and loue so grewe in his hart,
 that he was sicke, and at deathes dooze.
 Then *Alexandra Marimis* mother, soughe
 meanes howe to popson hym: Whiche
 beynge vttered vnto the kyng, he com-
 manded to apprehende her, and to kyll
 her. In this maner dealt Herode with
 all the posteritie of the *Machabees*, lea-
 uynge none alyue that were called by that
 name. He put to death also *Ioseph*, the
 husbande

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husbande of *Salamith*. The kyng had two sonnes, *Alexander* and *Aristobulus*, by *Marimi* his wyfe. They were both at Rome when their mother suffred, for their father the kyng had sent them thither to learne the *Romane* tongue. When they hearde tydynges of their mothers death, they wept and mourned for her, hatyng theyr father for his crueltie. Soone after, the kyng theyr father, recovered of his sicknesse, was establyshed in his kyngdome, buylded strong cities, & rose to great prosperitie. In the .xiii. yeere of his raigne, there fel a great dearth in the lande, wherefore the kyng tooke out of his treasure much gold and syluer, & precious stones, wherewith he sent into *Egypte*, and procured plentie of corne, and refreashed with bread all that lackt and was in distresse of hunger: yea, he spared not his owne proper goodes. And not onely to the *Israelites* shewed he this lyberalitie: but also to al that came vnto hym out of other straunge nations, hearyng of his renowne. Moreover in al his warres he hadde good fortune. Besydes this, he thought it good to renewe the house

horde of the sanctuarie, whereupon he de-
 liberated with the Israelites, to haue their
 aduise for the buldyng of it, after the same
 quantitie & measure that Solomon kyng
 of Israel builded it. For the Iewes retur-
 nyng from captiuitie in the tyme of Co-
 rescb, began to bulde it after the measure
 that Corescb prescribed them, and not as
 it was afore. The people of Israel hea-
 ryng that the kyng was purposed to pull
 downe the temple to the grounde, and
 buylde it a freshe, they made hym none an-
 sweare, fearyng lest when he had pulled it
 downe, he would not be so hastie to bulde
 it vp agayne. But the kyng perceyuyng
 what they feared in theyr mindes, sayde he
 woulde not slacke the matter, nor rest tyll
 he had brought it to passe. He sayde more-
 ouer, that he woulde take out of his crea-
 sure plentie of golde and siluer, and geue
 it to grauyng: also precious stones, stones
 of Ibasies and Marble. To the Carpen-
 ters also and Masons, he woulde deliuer
 timber and stones, golde and siluer, brasse
 and iron, to make all thynges necessarie
 to the worke. Wherefore yf he pulled
 downe the house, he was able to buylde

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it straght wayes agayne. So he pulled
downe the house, and repayred it agayne,
and finished it in length a hundred cubites,
in breadth lyke wyse a hundred cubites, and
in heyght a hundred cubites, all of whyte
marble, so that the whole height of y^e stone
woorke was in all, a hundred and twentie
cubites. For the fundacion was twentie
cubites within the ground, and a hundred
aboue. The breadth of euery stone was
twelue cubites, and the thickeesse thereof
eyght cubites, euery stone was of lyke
bygnesse. The gates of the house he coue-
red with fine golde and precious stones
finely set therein: the thresholds were of
silver, and the toppes also. He made also a
vine of gold, a marueylous cunning peece
of woorke, the armes thereof or bygger
braunches, were glitteryng gold, the lesser
braunches, slips, or latestt shootes, of golde
somewhat red, and all aboue was yelow
gold, wherupon hung clusters of Christal.
The vine was so great, that it wayed a
50. pounce weight of pure golde. In all
the worlde was not the lyke to be seene.
He made also a porch, & before the porch,
two walles of silver, marueylous cun-
ningly

thingis wrought. Behynde the house to-
 ward the west, he made a court of xl. cu-
 bites long, and a.c. in breadth, which was
 paved with pure marble. Toward y south
 and north, the length of the court was also
 xl. cubites, and a.c. in breadth. He erected
 in it also a. xl. pillars of whyte Marble in
 foure ranckes. The length of one rancke
 was. xl. cubites, and every pyller was. xl.
 cubites hygh, & thye cubites thyeke. The
 pillars were all of lyke measure, as the
 court of the north syde, & of the south, was
 also of lyke measure, with all the pillars
 thereof. Toward the east, the court con-
 tyned. 720. cubites, even to the brooke
 Cedron. No man ever sawe the lyke buyl-
 dyng in all the worlde. The vine that he
 made, placed he before the porche. In the
 extreeme partes of the court, he made also
 walkes and galleries of suche heyghe, that
 they that walked therein, might easily skye
 the waters runnyng in the brooke Cedron,
 by the space of a cubite. Betweene the
 porch and the house also (as though it were
 a bayle or partition) the kyng made a
 wall of silver, of halfe a handfull thyeke.
 In the which was a doore of beaten gold,

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and vppon the gate, a swoorde of golde of
twelue pounde maight. There were cer-
taine poles grauen in the swoord, as this,
What stranger soeuer approacheth nigh her,
let hym dye for it. So the thynges that He-
rode made in the temple, where wonder-
full: neyther was there euer heard of in al
the worlde, any kyng that was able to
make suche a buyldyng. When the worke
was finished, the kyng sent to Saron his
pastures, for his cattel, from whence were
brought hym three hundred young bul-
lockes, and very many sheepe, accordyng
to his princely estate. So then they dedi-
cated and halowed the house with great
ioy and gladnesse. There was one certaine
day in the yeere, when as the kyng was
euer accustomed to make a great feast to
all his court, to all his nobles and Sages
in Israel. Agaynst that selfe same day the
kyng was minded to finishe his woorkes,
whiche made both hym more gladde, and
all his people. The same also com-
maunded he to be doone in all the pro-
uinces of his kingdome, sendyng his
letters by his pursepuantes to the no-
ble menne, captaynes, and p[re]sidences
of

of the prouinces, that they shoulde obserue that day after the same manner euery yeere. The people also that were flitted into their enemies countreys, theyr head rulers and captaynes came out of euery countrey farre and neere to see the house and the kyng, for they coulde neuer beleue it, tyl they had seene it: and when they hadde seene it, it exceeded farre that they had hearde of it. These thinges done, the kynges two sonnes, *Alexander* and *Aristobulus* whiche he had by *Marimi*, came home from Rome to Hierusalem in a great heate and furie, with a strong companie, yea their hartes were verp heauie also: for *Alexander* the elder, had maried the kyng of *Capadocies* daughter, and *Aristobulus*, the daughter of *Salumith* the king his fathers sister. These comming to Hierusalem, went not to the courte to doo theyr duetie to the kyng theyr father, neyther woulde see hym: whereby the kyng geathered, they went about some mischiese agaynst hym. Howeuer, all his menne gaue hym warnyng to take beede of them, and to keepe his power or garde about hym. He hadde a wyfe of

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bale stocke out of the countrey, before he came to the kingdome, by whom he hadde a sonne named *Antipater*. And when he had put *Marimi* his beloued wyfe to death, he called home his wyfe whiche he had disdayned before, to his court. Wherefore now seeing the two sonnes of *Marimi* hated hym, he appoynted *Antipater* his sonne to be his heyre apparaunt, and to raise his estimation, gaue hym all his treasure, made him lord and ruler of all that he had, affirming y he shoulde reigne after hym. This *Antipater* had a subtylle wyfe and a craftie, and his talke was daylye to his father, If it lyke your Maieste, whereto shoulde you geue me all these thynges, when as these two Lions shalbe euer in my top, and redy to destroy me. By suche surmised meanes he raised discord and hatred betweene them and their father, albeit the kyng was loth to hurt his two sonnes. Not long after, he took his journey to Rome, to *Octavian*, and his sonne *Alexander* waited vpon him, hoping that *Octavian* woulde be a meanes for him to turne his fathers hatred from him, & put all malice out of his mynde. When the

the kyng was come thither, Octavian re-
ioyced muche of his commyng, saying, I
haue thought long to see thee. To whom
hast thou left the lande of Iuda? Herode
answered, for the homage that I owe
to my lord the Emperour, I am come to
appeare before hym, & to declare my chan-
ces with this my sonne his seruant. So
he tolde him the whole matter, frō the be-
ginning to the ende. Then Octavian Augu-
stus blamed the young man, because he ba-
ted his father. The young man answered,
Howe can I otherwyle doo? Howe
can I forget the most chaste wombe that
bare me, whiche was of the holy stocke.
If I forget my mother that was slayne
gylelesse & without crime, then let me for-
get my ryght hande. These and suche lyke
spake þe young man, not without teares, in
the p̄sence of Octavian, so that his bow-
els was much moued: and the noble men
also that were about Octavian, coulde not
abstayne from weepynge, but lamented
greatly. Octavian fyrst reprooued Herode
for his great transgression and cruel-
tie: then laboured he to pacifie the young
manne with comfortable woordes,
byddynge

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byddyng hym to honour his father, and to submit hym selfe vnto hym. When he had doone as he was wyllled (for he would not strue agaynst the Emperours commaundement) *Octavian* tooke the young man by the hands, and put it into *Herodes* bosome. Then his father kyssed and embraced him, so that they both wept. After that, they tooke their leaue and departed from *Octavian*, who comforted them, and gaue them a gyfte, committing it into *Herodes* handes. *Herode* yet perceyued, that the hatred of the chyldren of *Marini* woulde not be appeased: whereuppon when he came home to *Ierusalem*, he called together all the elders of *Israel*, and sayd vnto them, I had determined once to place one of my sonnes, captayne ouer the people of the Lorde, but I myght not doo it without the consent of *Octavian Augustus*. Nowe therefore I haue appoynted my three sonnes, and haue deuided my kyngdome equally amongst them. Helpe ye them agaynst theyr enemies, but in no wyse shall ye helpe one of them agaynst another. And yf ye perceyue any breache of freendshyp betweene them, doo that

that lyeth in you to take it away. Where-
 vnto he made them sweare presently in
 Hierusalem: and the bond made, eche man
 departed home to his house. But for all
 this, the hatred betweene *Antipater* & his
 two brethren was nothyng diminished.
 For he feared them, because they were of
 the house of *Chasmonani*, and ayded with
 kynges of great power. He suborned ther-
 fore false accusers, to say vnto the king that
 the young men, sonnes of *Marimi*, were
 determyned to destroy hym. Likewise he
 set variaunce betwene *Salumith* and them:
 for she was in greater estimation then he,
 insomuche that the king did nothing with-
 out her counsel. The same wrought he al-
 so betweene *Pheroras* the kynges brother
 and them. But to *Salumith* he sayd, Dost
 thou not consider howe the sonnes of *Ma-
 rimi* knowe that theyr mother was put to
 death by thy counsel? Therefore yf they
 may bypnyng to passe to make the kyng a-
 way, they wyl helpe thee to peeces. But
 when the young men hearde of this, they
 came before the kyng, and sware, they
 neuer intended to hurt theyr father, and
 with weepnyng they perswaded the kyng
 that

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that he beleued them, and they gave his
favour agayne. Whereat Antipater was
not a litle displeased: therefore he hyred
false wytnesses, to say they saw Alexander
the kynges sonne vppon a certayne nyght,
with his sworde drawn before the kings
palace, mynding to murder Antipater. He
suborned also certayne of the kynges ser-
uantes to wytnesse agaynst Alexander,
that he should geue them great rewardes,
to allure them to his pleasure, and to abuse
them in vnnatural Cleerery: whiche they re-
fused. Moreover, that he despyed them to
poyson the kyng: whiche they would not
also agree to doo. Whereupon the kyng
was sore displeased towards hym, com-
maundyng not onely hym, but al that took
his part, or defended his integritie, to be
apprehended and put in pryson, that execu-
tion myght be doone vppon them. Then
Alexander wytte vnto Archelaus his fa-
ther in lawe, desyryng hym to come to
Hierusalem to his father Herode. This
Archelaus was a very wyse man, and a no-
table counsellour. When he was come to
Hierusalem, Herode was very glad of his
commynge, and demanded what matters
brought

brought hym thither at that present. He answered, I haue hearde that *Alexander* thy sonne, and my sonne in lawe, hath attempted to rebell agaynst thee : it is not possible but my daughter his wyfe should be accessarie of this thing, and yet she hath not shewed it vnto thee: wherfore I utterly detest her, as one that hath conspired agaynst thee. Yet neuerthelesse, I knowe wel that for the loue thou bearest vnto me, thou wouldest spare her: for this cause I am come vnto thee, that when thou hast put thy sonne to death, I also may slea my daughter: For it is better that we shoulde make them away, then they vs. Herode hearyng this, was very glad, and gaue credite to his friendship. When *Archelaus* perceyued that Herode had a good opinion of hym, he altered his communication, saying to the kyng, First, let vs diligently examine & well trie the cause, forasmuche as there are many false witnessess & lying persons in the worlde: and let vs not shed innocent blood vpon an vncertaintie. For *Archelaus* had great presūptions that Herode had gyuen to lyght credite, knowing how redy he was to heare an euil tale,
whiche

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whiche was the cause of all the mischeefe
that befell vppon the people of his house.
¶ Wel, Herode thought his counsaile good.
One of them that accused the kynges chil-
dren, was Pheroras the kynges brother,
and to say the trueth, he was the cheefe of
all. Herode loued Archelaus the kyng of
Capadocia as hym selfe, whiche Archelaus
perceyving, turned his talke to rebuke
the kyng, sayeing, Thou art nowe waxen
olde, and well stricken in yeeres, thou suf-
ferest these backebyters to rule thee, who
styre thee to woork all these mischeefes
in thy house. ¶ Yea Pheroras thy bro-
ther hath falsly prouoked thee agaynst
thy sonnes. ¶ When Pheroras hearde
these wordes, he was sore afrayde: for in
deede he had seduced the kyng. There-
fore came Pheroras to Archelaus, and
besought hym to saue his lyfe. Archelaus
answered hym, If thou wylt obtayne
pardon for thy wyckednesse, come and
fall before his fecte, and confesse that
thou hast spoken falsely agaynst his
sonnes: then wyl I promise thee, that he
shalbe mercyfull vnto thee, and to his
sonnes. Pheroras dyd so, confessed that he
had

had falsly accused the kynges sonnes. Then Archelaus besought the kyng for pardon, and he graunted it. After that, he intreated hym that the young menne myght be dismissed and deliuered out of prysen, which the kyng commaunded to be doone. The young men therefore came to the kynges presence, and fel downe before his feete, and the kyng was louyng vnto them, embraced them, & kyd them. He made great toy also that Archelaus came in so good an houre vnto hym, to whom he gaue for a gyfte seven hundred pounde weyght of gold, with many precious stones, and concubynes, and dismissed hym. But Antipater againe suborned falsse accusers, & wrote counterfayte letters in the name of the kynges sonnes, to one of the captaynes, declaring howe they woulde conspire and kyll the kyng: and by suche meanes he encreased the enmities betweene them and theyr father diuers wayes, that the kyng commaunded them to be put in prysen, and most strong irons to be laide vpon them. Besydes this, Antipater hadde surpysed and wonne the hartes of the kynges cheefe rulers and seruautes,

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that they procured his barber to beare false
witness agaynst *Alexander*, howe that he
byzed hym to kyl the King at such time as
he should shawe his bearde. When the
King hearde his barber speake, he was
wonderfully troubled in his mynde, inso-
muche that he sayde, I am weery of my
lyfe, to heare these pickthankes that open
myne eares to fyll my head with tales.
I can doo no way better, then to geue
charge, that whosoever bynges me any
suche accusations hereafter of any body, he
shall suffer death for it. Wherefore he com-
maunded the Barber to be slayne, and
his two sonnes to be brought forth, and
hanged vppon gallows, shedding theyr
innocent blood. Then reioyced *Antipa-
ter*, supposyng hym selfe to be as sure of
the kyngdome, as though he had it in
his handes, when as he was not aware,
that although he were neuer so hygh aloft,
yet was there one aboue hygher then he,
who considered his dooynge. *Alexander*
had two sonnes, *Tbigarus* and *Aristo-
bulus*. And *Aristobulus* had thre sonnes,
Herode, *Agrippa*, and *Alexander*. When
the kyng returned to *Iherusalem* (for he
was

Tigranes.

was in Samaria by the lake syde, when his sonnes were put to cecution) he commaunded that his nephewes shoulde be brought to the court, and takyng pytie of them, embrased and kyssed them, weeping very sore, both he and all his seruantes: for it greatly repented hym of the heynous deedes that he had doone. But when the tyme of the mournyng was past, he caused to cal al y^e chiefe of Israel together, and sayde vnto them, I am nowe growen in age, and waren grayheaded, vncertaine howe shortly I shal dye. I see here before me these litle fatherlesse chyldren, whiche I neuer can beholde without great anguysh of my mynde: For when I looke vpon them, I call to my remembrance what great damage I haue doone vnto theyr father in my rage and headlong furtousnesse. Now therfore I would commit them to the tuition and custodie of some man that might be a patrone, and as a father vnto them, to succour them continually to his power. All the people answered, that he had well spoken. He spake therfore vnto his brother Pheroras: Thou shalt be theyr patrone, and

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defendour, and shall geue thy daughter to
Tbigarus Alexanders sonne. He com-
maunded also his sonne *Antipater* to geue
his daughter to *Herode* the sonne of *Ari-
stobulus*. And the mariages were knit, and
compositions made in the kyngs presence.
When *Antipater* marked the loue that
the king bare towarde his nephues, he be-
gan to be in great care : for *Tbigarus A-
lexanders sonne* had a graundfather by the
mother side, a kyng of great power, name-
ly *Archelaus* kyng of *Capadocia*. He
falles downe therfore at the kynges feete,
to dissolue and breake the friendship that
he bare towardes his nephues, and to
leane speakyng in theyr cause as he hadde
doone: but he preuayled nothyng. There-
fore he left his father, and went to *Phero-
ras* the kynges brother, made a confede-
racie with hym, and despyed hym to
frustrate the bonde that was betweene
hymselfe and *Herode*, and also betweene
hym and *Tbigarus*, the sonne of *Alexan-
der* that was hanged. So *Pheroras* came
to the kyng, turned his mynde, and dis-
solved the couenauntes of marryage.
This doone, *Pheroras* and *Antipater*
(that

that sate vppon the kinges throne) were become great freendes, bankettyng one the other day and night, and deuising their matters. When this came to the kynges eare, he was sore afrayde of their traynes, and commaunded that his brother Pheroras shoulde for euermore be banyshe the court. Antipater his sonne was sent to Octavian Augustus to establishe the kyngdome vnto him, & to enter in league with hym. For Herode was so olde, that he coulde not goe, Antipater iourneying towarde Rome, passed through Egypt, desyring to see it before the death of his vncle Pheroras. And as he traualled by the hygh wayes of Egypt, there came a certayne Merchaut hauing a Uvall in his hande close couered, whiche cryed, saying, Who wyl buye a thyng of a great price before he see it, or knowe what it is? Antipater marueyled at his woordes, and asked him what was in the Uvall. But the seller tolde hym not what it was, before he had bought it, and payde deare for it. Then whispered he in his eare, telling hym that it was a strong poyson, that woulde kyll one out of hande. This Uvall An-

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Antipater sent to *Pheroras* to be kept vntyll he returned from Rome. In the meane season *Pheroras* dyed, and his wyfe hydde the vyall. After when *Antipater* came home agayne from Rome, *Pheroras* wyfe and he fel at variaunce, insomuche that she objected vnto hym that he was the cause that *Pheroras* was banished the kynges presence, the sorowe whereof was his death. On the other syde *Antipater* went about to accuse her, sowynge disorde betweene her and the kyng, to stirre hym agaynst her. He suborned also a certayne Eunuch or gelded person, to goe vnto the kyng, and enfourme hym, how that at what tyme as he tooke displeasure with *Pheroras* his brother, and banyshe hym his presence, *Pheroras* procured a strong poyson, and gaue it to his wyfe, commaundynge her to destroy the kyng therewith. The kyng hearyng this, was wroth with the Eunuch, and sayde, I searched for that benome long agoe, when it was noyed that thy householdes seruautes would geue it me to drinke, but I coulde not fynde the thyng to be true. Wea, I haue been too rashe in suche matters: for I put
my

my wyfe *Marimi* to death without a cause, and *Alexandra* my mother in lawe, with my two chyldren. When *Antipater* heard that the kyng credited not the *Eunuch*, he made sute to the kyng to sende hym to *Ostauian* the seconde tyme: for he was afearde for the *Uyall* that was in *Pheroras* wyues house. He had wrytten also with his hande, howe that he sent it, intending therewith to poyson the kinges sonnes chyldren. But he that prepareth a pytte for another, oft tymes falleth into it hym selfe. So despyrnyng the kyng to send him, he let hym goe. After this, the kyng commaunded to make searche, yf the *Eunuchs* wordes were true or no: he sent fyrst of all *Pheroras* householde seruantes, examined them whether euer they coulde perceyue that *Pheroras* was in mynde to hurt hym. They all sware, no. Then the kyng commaunded to scourge them very sore: but they confessed nothyng, although some dyed vnder their handes in the examination. Some he ordred with diuers kynde of tormentes: of some he caused to plucke out al theyr teeth. And as he had scourge a

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certayne woman seruaunt, which had been
very trustie to Pheroras, at length when
she coude no longer stande for strokes, she
cryed out, and sayde, The holy and blessed
God reuenge vs of Rostios the kings wife,
Antipaters mother, which is cause of this.
The kyng hearyng these woordes, bad let
her alone, she wyll disclose all. Then spake
she, Antipater made feastes euery foote
for thy brother Pheroras and him selfe, and
as they ate and dranke, they deuysed
howe to poyson thee, specially when as
Antipater was goyng to Octavian. For
they sayde, Except we destroy hym, he
wyll destroy vs, as he hath done all the
chyliden of his house. Moreover, he lo-
ueth the chyliden of his sonnes that were
put to death, whiche growe apace, and
it is possible he may auer his mynde,
and make one of them kyng. Antipater
also sayde to thy brother, The kyng
makes as though he were muche my
freende, but I trust hym not. He gaue
me (sayth he) a hundred pounde wayght
of golde, but all that satisfieth not me.
When the kyng hearde this, he tolde
howe he hadde geuen Antipater this
golde

golds secretly. The woman sayde more-
 ouer, There is yet a Vyall of strong pop-
 son in Pheroras house, that thy sonne sent
 out of Egypt. Strayghtway the king sent
 to Pheroras wyfe, that she shoulde bypnyng
 hym the Vyall of popson her owne selfe.
 When she espyed the kinges Eunuches
 come to fetch her whether she woulde or
 no, she gate her by to the top of the house,
 and cast her selfe doune headlong to kyll
 her selfe, because she woulde not see the
 kyng, nor abyde his tormentes. But she
 dyed not thereof, whereuppon the kynes
 messengers brought her in a horse lytter,
 and set her afoze the kyng. Then she con-
 fessed vnto hym, how Antipater his sonne
 had conspired with Pheroras to kyll hym
 with a strong popson that he had bought
 in Egypt, and sent to Pheroras when he
 went to Octavian: and howe that Phe-
 roras beyng at the poynt of death, repen-
 ted hym thereof, chargyng that we shoulde
 neuer geue that venome to Antipater,
 but poure it out vppon the grounde, that
 the kyng myght not be popsoned there-
 with: and I dyd as he bade me, cast it out
 all, saue a lytle that I kept in the glasse
 bottomne,

bottome, for I euer feared that whiche
 is now come to passe. Then at the kinges
 commaundement, the Uyll was brought
 forth before hym, and there was a litle of
 the venome left, wherefore they gaue bet-
 ter credite to her wordes: so that the king
 was content with her, and bade his phis-
 tions heale her, and she recovered. This
 doone, the kyng wyte to *Antipater* to come
 home with speede, because I am old (sayth
 he) and weake, vncertayne howe shortly
 I shall dye. The kyng hadde yet also two
 other sonnes at Rome, *Archelaus* and *Poli-
 mus*. So when *Antipater* wytte to an-
 sweare his fathers letters, he signified un-
 to hym, that his two sonnes had diffamed
 the kyng, and flattered hym unto *Osta-
 uian*. But the king answered hym, Come
 and bring them with thee, and I wyll or-
 der them as thou thyntest good. Not-
 withstanding, *Antipater* lynced and de-
 layed for the space of sixe monethes, to see
 yf he might learne somewhat of his fathers
 dooynges, but he coulde heare nothyng.
 The messengers that his father had sent,
 lay vppon hym euery day, and byged him
 to make speede. Therefore at the seven
 monethes

monethes ende, he tooke his iourney to-
wardes Iudea, and came to Cesarea. There
heard he that his father had taken displea-
sure with his mother, and banished her the
court, but he coulde not learne what should
be the cause: therefore he was stroken in
suche feare, that he woulde haue gone
backe agayne and lest his iourney. But
they that wayted vppon hym, being desi-
rous to goe home to theyr houses and fa-
milies, crafterd with hym, and perswaded
hym, that yf he shoulde now returne backe
out of his way, he shoulde iustifie his eni-
mies sayetnges to be true. But yf thou
come once to thy fathers presence (say
they) who loueth thee so intirely, thou shalt
preuayle against thy foes, & get the vpper
hand of them that troubled thee. So he fo-
llowed their counsel, and came to Hierusa-
lem. When he entred into y^e citie, no man
came forth to meete him, nor once to bid
him welcome home. For al y^e people hated
hym for his lyes, flanders, peruerse and
wicked counsel, but chiefly for feare of the
kyng. Yet went he forwarde to the court,
although with a fearefull hart. When he
came to the kynges presence, he fel downe
and

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and dyd his duetie: but the kyng turned away his face, & coulde not abyde to looke vpon hym. He went home therefore to his house with a heauie hart, hangyng downe his head, and hydyng his face. There his mother tolde hym howe theyr counsel concerning the Tylall of popson was betrayed, and howe the kyng was woonderfully incensed towardes hym, that increased yet his feare more and more. The next day by the kynges commaundement he was brought forth: and before all the chiefe of Israel assembled togeather, the kyng sat to iudge *Antipaters* cause. There rehearsed the kyng vnto them his sonnes lewde- nesse and lyes, howe he had seduced hym, and incited hym to kyll his chyldren that were of the kynges blood, farre better and more vertuous then he: insomuche that with a loude voyce the kyng burst out and betrayed his wyfe *Marimi*, whom he put to death without a cause, & his two sonnes, that they that were farre of, myght heare hym. Then *Antipater* lyft vp his head, and beganne to speake craftily and subtilly. First he forgot not to geue gentle woordes to pacifie his fathers wrath, but

(but that he coulde not do) After he fel to
 inreatie, in suche sort, that all the nobles
 were moued to ppyrie, and bewayled his
 euill fortune, not without teares: saue on-
 ly *Niraleus* the kynges secretarie, who lo-
 ued the kynges chyldren that were put to
 death. He rebuked them all that were sor-
 ry for the calamitie of *Antipater*, crying with
 al his myght, *Where are ye Alexander*
and Aristobulus that were slayne gyltlesse?
 Lye by your heads & behold this bloody
 and wycked man fal into the pyt which he
 hym selfe made, see howe his foote is cat-
 ched in the Net that he layd hym selfe for
 other. Marke you not howe your maker
 reuengeth your death, and requyeth your
 blood at his hande in the tyme of his de-
 struction? For the wicked man is spared
 vntyll the tyme of his death. So the kyng
 hym selfe very much incensed, sent to fetch
 a condemned person out of pryson: who
 beyng brought before them, and tastyng a
 litle of the poyson in the Viall, fel downe
 starke dead forthwith. Then the kyng
 commaunded *Antipater* to be carped to
 pryson, and to be layde in strong irons.
 The .xl. yeere of his raigne, whiche was
 the

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the. lxx. yeere of his age, kyng Herodes fell
like, and no remedie, no phisicke coulde be
found to helpe hym: neyther his seruauntes
nor phisicians could procure hym any rest,
so greuously came his disease vpon hym,
with shortnesse of breath, and through the
augurthe of the manyfolde euyls that had
happened vnto hym by his owne folke.
Whereupon he cryed out, saying, Who
may he be, that hath none left to succede
him in his kyngdome, nor none to goe be-
fore his coffin, and mourne for hym at his
death. Then called he to his remembrance
his wyfe *Marimi* and his two sonnes, re-
hearsyng them by name, howlyng and
weeping styl continually. Upon a cer-
tayne day when his sicknesse came sore vpon
hym, he called to his seruantes to fetch
hym some pleasant apple, to see yf he
myght comfort his hart: and when they
had brought it, he asked for a knyfe to
cut it, and one was brought hym. Then
he geathered his strength vnto hym, and
reared hym selfe vp vppon his left arme,
and perceyuyng his lyfe to be full of so-
rowe and lamentation, he tooke the knyfe
with his ryght hande, and fetched his
sway

sway to thrust it into his belly. But his seruantes stept to hym, & caught his arme, holdyng his hands, and woulde not suffer hym to doo it. Then wept he sore and al his seruantes, that the voyce was hearde out of the Court, and shortly al the citie was in a sturre, saying, The King is dead, the Kpng is dead. Antipater beyng in the pylson, hearde the noyse, and asked, What busynesse is this? They answered hym, The King is dead.

Then was he gladd, and reioyced wonderfully, saying vnto the Iaylours, Strype of myne irons, and let me out, that I may goe to the palace, and I wyl remember thee with a good turne. The Keeper answered, I feare least the King be yet alpyue, I wyl go therfore and knowe the truely, and come agayne by and by. Antipater sawe he coulde not geat loose, and wept for anger at the Keeper. So the Keeper came to the Court: whiche beyng tolde to the kpng, commaunded hym to be brought to his ptesence. Then the kpng asked hym, What dyd Antipater (I pray thee) when he hearde this mournyng, and that I was dead? The keeper answered

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answered: he was very glad thereof, and when he would be loosed of his irons and let hym out, he wept for anger. The kynge cryed out vnto his lordes, See howe he hateth me, beyng yet in pryson: yf he were here, he would do what he coulde to kyll me. He would not do as my seruantes dyd, make hast to wrest the knyfe out of my hande. As true as God lyueth, he shal neuer haue that he gapeth for. So the kynge commaunded he shoulde be put to death. And there was not one that would entreate for hym, or desire the kynge to the contrary, but euery man was glad of his destruction. The kynge commaunded the Keeper to bryng hym forth to the market place: which doone his head was smitten of, and so he lefte besydes his purpose. The kynge commaunded moreover his body to be taken, and caried to the citie of *Ankalia*, there to be buryed, and not in the citie. That doone, and the people beyng returned from the buriall, the kynge sent to call all the nobles of *Israel* togeather, and enforcing his strength, he sate vpp in his bed, and commaunded to call his sonne *Archelaus*,
vpon

upon whom he layde his hands, and made
 hym King ouer Israel. Then shouted eue-
 ry man: God saue the King, God saue the
 King. The King liued fve dayes after the
 execution of Antipater, then fainted and
 dyed. The time that he raigned ouer Isra-
 el, was fourtie yeres. He was a woorthy
 warper, a wyle & prudent man, a goodly
 man of person, hauing God on his side. He
 loued euer the Sages, Hillel and Samai,
 with theyr companies. He enriched the se-
 conde house, more then all other kynges,
 and was more lyberall then all the kynges
 that were before hym. His gyftes and re-
 wardes were ryche, for he counted golde
 and syluer, as chaffe and stones. He kept
 Israel in quiet and peace from all theyr
 enemies. He buylded also a more roy-
 all Temple, then dyd Kyng Solomon.
 But he made the yooke of tribute and ex-
 action in Israel heauier, and gaue open
 eare to euyl tongues. He was a cruel
 bloodshedder of poore and innocent per-
 sons, and Archelaus his sonne raigned
 in his roome. He wylled before his
 death, that they shoulde bury hym in the
 Citie Erodon, two dayes iourney and a

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halfe from Hierusalem. So they put hym
in a coffyn couered with golde, set here and
there with precious stones. The bed vn-
der hym was wrought with golde, and ful
of precious stones. Lyke wyse, vpon his
head was a cloath of raynes, powdered with
precious stones, and vppon that, a royall
crowne, made fast to the left side of the cof-
fyn, and vpon the ryght side was the regall
scepter: vpon the Beere was also a cloath
of raynes, very thynke powdered with pre-
cious stones, Christall, Aimechistes, and
very many Sapphyres. Then at the cheefe
men of warre went about hym in theyr
coates of fence, and drawn swoordes
in theyr handes, with helmets on theyr
heades, as in tyme of warre. After them,
came Archelaus his sonne that was made
kyng. Then folowed hym all the people.
There were fytie of his seruautes that
went about the Beere, with euerie man a
chafynge dysh of gold in his hand, wherein
they burnt sweete wooddes and perfumes,
euerie foote casting vppon the hearse pure
myrrhe, as many as went about hym. He
was borne by certayne great lordes and
noble men of Israel vpon theyr shoulders,
goyng

gooyng leasurably, and with a maiestie, tyl they came to *Erodion*, where they buryed hym with great honour, that lyke was neuer done to any kyng. These thinges done, there resorted togeather such as hated *Herode*, and were weery of theyr owne lynes whyles he liued, reioycyng that they had scaped his handes, sayeing, We haue looked tyl our eyes beared, waityng for the death of *Herode*, that tyraunt and bloodshedder, that oppressed vs with suche heauie yokes, and left vs nothyng to lue on, for the great tributes and taxes that he layde vppon vs. Yet nowe *Archelaus* his sonne is worse then he. Wherefore they consulted togeather, and cast theyr mindes and good wylles towarde *Antipater* the sonne of *Salumith* the kynges syster, one of the blood of *Chasmonani*, and went with hym to *Octavian Augustus*, requesting him to translate the kyngdome from *Archelaus* to *Antipater*; but he woulde not graunt them theyr suite. Yea, rather he confirmed and assured the kyngdome to *Archelaus*, who wrought wickednes in the sight of the Lorde. For he married his brother *Alexanders* wyfe, that had chyldren by

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Alexander, and committed other many great offences. The .9. yeere of *Archelaus* raigne, it chaunced vpon a night, he dreameed a dreame. Hym thought he sawe .9. eares of corne, very good and full grown vpon one stalke, then came a great Dre and slopt them by al at once at one bit: by and by he awaked, and perceyued it was a dreame. Therefore calling one of the Sages of *Israel* vnto him, he shewed him his dreame. The wise man saide, This is the interpretation of it. The .9. eares fresh and full, be the .9. yeeres which hitherto thou hast raigned. The great Dre, is the great kyng *Octavian Augustus*. This yeere thou shalt be remoued fro thy kingdome, because thou hast neglected the woorde of God, and hast marped thy brothers wyfe. To this *Archelaus* answered hym neither good nor badde. Within fyue dayes after, *Octavian* came towarde *Iherusalem*: and when *Archelaus* went to meete hym, he put hym in pryson, deposed hym from his kyngdome of *Israel*, and made *Antipas* his brother kyng in his steede. He turned his name also, and called hym *Herode*. That done, he returned to Rome.

Whyles

¶ *Antipater* was king, died the Em-
perour *Octavian Augustus*, the. 56. yeere
of his raigne, and *Tiberius Caesar* succee-
ded hym. This *Antipas* also wrought wic-
kednesse and sundry abominations, more
then any that was before him: for he tooke
his brother *Philip*s wife from him, which
had already chyldren by *Philip*. For this
shameful deede, *Rabbi Iohn* the high priest
rebuked hym: wherfore *Antipas* put him to
death. There was at that time, one *Iesus*,
a wyse man (yf it be lawfull to call hym a
man, for he was a worker of woonderfull
and strange woorkes, & a teacher of suche
men, as gladly wold heare the trueth, & had
many disciples, both of the Jewes, & also
of the Gentiles.) This man was *Christ*,
whom, after he was accused of the chiefe
rulers of our nation, and condemned by
Pilate to be crucified, they neuerthelesse
ceased not to loue, whiche loued him even
from the beginning. To these he appeared
the third day aliue, according as y^e prophets
by deuine inspiration had tolde before, as
wel of this, as also of many other woon-
derfull thynges, which shoulde be done by
hym. And euen vnto this day the *Chri-*

Iohn Babtist.

Iesus Christe

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stian sect, whiche tooke their name of him,
 dooth continue. Agaynst this man Anti-
 pas, of whom we spake before, came Ti-
 berius Emperour of Rome, to whom
 when Antipas resorted, he apprehended
 him, & layd him in irons, and sent him into
 Spayne, where he dyed. Archelaus also
 that was deposed before, dyed in the tyme
 of this Tiberius raigne. Then Tiberius
 made Agrippa (the sonne of Aristobulus,
 whom Herod put to death) Antipas bro-
 ther, king in his steede. The tyme that An-
 tipas raigned ouer Israel, was, 11. yeeres.
 In Agrippas tyme dyed Tiberius Caesar, &
 Caius succeeded hym. This Caius called
 him selfe a God, & would suffer no man to
 wooshypppe any thing in his Empire, but
 hym selfe. He continued not long in his
 dignitie, but decayed & dyed. After him suc-
 ceeded Claudius. Claudius beyng dead, Ne-
 ro Caesar was Emperour. Agrippa raig-
 ned ouer Israel, 23. yeeres. In his tyme
 Nero sore oppress'd Israel, by setting cru-
 el presidentes ouer them, whiche left them
 nothyng to liue vpon, & besides that, puni-
 shed them with diuers tormentes, vntyl at
 length they were constrain'd to rebell
 gainst

Caius Caligu-
 lar Caesar.

gaynst the Romane Empire and Nero
Caesar, to ridde them selues from vnder his
 subiection. And aboue al other, one *Florus*
 president & captaine of the Romane armie,
 most greeuously oppressed the Iewes, and
 had doone many thynges very wickedly.
 For not onely had he shed innocent blood,
 rauishing at his pleasure wyues, & deflow-
 red maydes in the citie of *Iuda*: but also
 robbed with great crueltie, euery man of
 his goodes. He dyd inhabite the temple,
 and vppon the beames thereof hung those
 that he toke displeasure with. It chaunced
 that *Beronice*, kyng *Agrippas* sister, came at
 that tyme to *Hierusalem* of deuotion, to
 visite the holy place. She seeing *Florus* vi-
 olently to oppresse the people, and for pay-
 ment of exactions & collage to slea many
 of them, euen at the entraunce of the tem-
 ple: she came forth weepying vnto *Florus*,
 beseechying him to be fauourable and spare
 the people, for she pitied them very great-
 ly. Yet *Florus* relented nothyng, but when
 she was departed from hym, he flouted and
 mockt her, although she were the kinges
 sister, and that in the temple of the Lorde.
 There was present at that tyme a valiant
 young

The state of

young man, *Eleasar* sonne of *Anani* the hygh priest: he whyles his father was executing his office, coulde not abyde to see the Israelites so misordred at *Florus* handes, but beyng enkindled with a feruent zeale, sounded a trumpet, whereby there assembled about hym forthwith diuers companies & bandes of young men, goodly warrpers, by whose ayde he raysed a great commotion, and encountered with *Florus* & the *Romane* souldiers, of whom he made a great slaughter, preuayling much: & gettingyng at length the vpper hand of *Florus*, ouerthrewe all his host, so that *Florus* was constrayned to flee alone out of *Hierusalem*, vnto *Egypt*. In the way as he fled, he chaunced to meete with king *Agrippa*, comingyng from *Rome* from *Nero Caesar*, & going home into *Iudea*: to whom *Florus* declared what had happened hym through the youth of the *Iewes* at *Hierusalem*. And as *Agrippa* had passed *Egypt*, and dreue toward *Hierusalem*, his sister *Beronice* directed her letters vnto hym, mouing him to ioyne with y^e *Iewes*, & to aide them. The people also came wholly the space of .40. myles out of the citie of *Hierusalem*

iherusalem to meete hym, and fell doونه flat
 before hym, crying, God saue our kyng A-
 grippa. But the king studied al he myght,
 to procure quietnesse and peace to the citie
 and people. So he entred into iherusa-
 lem, accompanied with a couple of noble
 men of Rome, woorthie captaynes, whom
 he brought with hym in his trapne. And
 when he came into the myddest of the citie,
 the people cryed maynely out vppon hym,
 saying, Delouer vs, O kyng, and let thy
 hande and helpe be on our side to succour
 vs, for we wyl neuer more be vnder the
 Romanes subiectiō. The kyng hearing
 this, pitied the people very muche: nor
 withstanding, he was not content that
 they were mynded to rebell agaynst the
 Romane Empire. Wherefore he called
 togeather the people, at the entraunce of
 the court of the temple, where were
 present the elders of Israel, and all
 the chiefe men, with the hygh priest A-
 nani, and declared vnto them the power
 of the Romanes, the strength of theyr
 kyngdome, and what nations rounde
 about them they had subdued, in suche
 sort, as no remayne of them was lefte.

I b

Wherefore

Therefore he besought them not to pro-
 uoke the Romanes, nor to destroy the peo-
 ple remayning in Israel. He added more-
 ouer; If ye wylt geue care to myne ad-
 uise (sayth he) I knowe it well, deare bre-
 thren, that there resteth in your hartes a
 great greefe, and I mee selfe am full of so-
 rowe & angurthe, that we are not of pow-
 er able to withstand the Romanes. Albeit,
 yf you wylt be ruled by my counsel, ye shal
 finde a redresse for this matter. For where
 as counsell is and good deliberation, there is
 safetie, and thynges come to prosperous suc-
 cesse. We shall susteyne for a whyle the
 yoke of the Romane captaynes, tyll I
 may certifie Nero of the matter by my
 letters, and increate hym to rydde vs of
 these rulers. I beseeche you be not to ha-
 stie of libertie: Many seeking libertie,
 haue fallen into further captiuitie and grea-
 ter bondage. There be amongst our peo-
 ple many euill disposed personnes, whose
 delite is in warres, for it is theyr whole
 studie: amongst whom many good men
 doo also perishe. Therefore heare my
 woordes, as for them that be wylle, may
 perceyue the matter them selues: they
 that

that lacke experience, let them learne wisdom at my sayynges. Keepe therefore silence, whiche shalbe aswell to myne, as to your owne commoditie, for I shall not neede to strayne mee selfe, but speake the softper with lesse payne: and ye on the other side may the better heare, and vnderstande what I say. If ye holde not your peace, ye shall haue two discommodities: ye shal interrupt my communication, and set your selues from hearyng. But nowe to the purpose, ye shalbe content, and suffer tyll I wyte to Rome of these matters, that Caesar may remooue these euyl rulers, and sende vs them that be more humane and gentle. If ye may haue one suche, then shall ye not thynke your selues in bondage, but in liberite, and woorthyp: for then only is seruitude greuous, when as the ruler is an vniust man and wicked.

Nowe therefore stay your selues, quarrell not with them: for although they be wicked, yet wyll they be ashamed to doo wrong openly: as that they doo, they doo it secretly. But yf ye shoulde accuse them too muche, they woulde rubbe their foreheades,

No lesse diligently was attention to be moued among such an vnruely sort.

The state of

heades, and do it openly without al shame:
so should you make of your iudges and rulers,
your open enimies. But it were farre
better to suffer an vniust gouernour, then a
iust enimie. For the one robbeth men pri-
uilie, the other is an open destroyer: pro-
voke them not therefore. Consyder the
wyld beasts that be vnder mens power,
and be kept in chaines, as Lions, Beares,
and Leopardeg: yf a man let them alone,
they are quiet and harme no man. But
yf a man goe to their dennes and anger
them, then they wpll flee vppon hym and
weery hym, and other to, that be pre-
sent. The same ye may percepue in a
feuer and an ague, whiche yf a man wpll
goe about to cure at the begynnyng, he
shall make it more greuous: but yf he
wpll remedie it by leasure, the feruen-
cie of it wpll easily be quenched. Nowe
therefore refrayne your selues, take heede
ye set not *Caesar* in your toppes, and the
whole *Romane Empire*. *Caesar* coue-
teth not your harme, neyther sent he
vnto you these rulers to hurt you. His
eyes can not see from East to West,
nor his hande reache from Rome hy-
ther,

ther, for it is fleshe and blood . But if ye
wyl abyde tyl I may sende Embassadors
to Caesar . I doubt not but I shall remooue
these rulers , and ryd you of them peacea-
bly, without any warre or bloodshed . If
ye be betterly determined to resist the Ro-
mane Empire , you shal vnderstande you
be in no wyse able to do it : for God is eue-
ry where on their side , so þ they be lordes
thoroughout al the worlde , and all people
serue them , and shall , tyll their ende
also come . But yf ye wyl not doo this
for your owne sakes : yet doo it for your
owne countreyes sake , your chyldren and
wyes , the Sanctuarie and Priestes,
whom ye are bounden to loue and spare,
least ye cast away , and vndooe all them
at once . I beleeeche you take my wordes
in good part, for I haue spoken nothing
but that is for your wealth , and that
may further our peace with the Ro-
manes, whiche I most wyshe . If you
wyl be ruled and choose peace, I wyl
take your part, and doo the best I can for
you : but yf you wyl needes haue warres,
ye shal haue it alone for me , I wyl not
meddle with you . With this Agrippas
fell

fel on weepynge, and so dyd also al the elders with hym, and the men of most wisdom, the chiefe in all Israel: yea Anan the hygh priest also coulde not refrayne from teares. Notwithstanding, Eleasar his stouce sonne, with his routes of warlike young men about hym, they wept not at al, nor woulde hearken or geue any eare to hollosome counsell: but all at once with their drawen swordes, violently rushed vppon the Romane Captaynes that came with Agrippas, slue them, theyr men, and al the multitude that was with hym in Hierusalem and Iudea. The elders in Iudea, with the wyfdest and goodliest Israelites, seeing what was doone, departed from Hierusalem, fearynge Nero, and the crueltie of the Romanes. Therefore they tooke the Towne of Sion, and remayned there. For they would not be taken of the Romanes, to be of the same confederacie with the other. The sedicious seeing that, tooke the temple of the Lord. So dissention and ciuill warres fell betwene the sedicious and the auncientes. For when Eleasar hearde that the elders & heades of the people were fledde to the Mount Sion,

he and his company sette vpon them, pre-
uayled agaynst them, and slue a great ma-
ny of them. Agrippas perceyuing the pow-
er of the seditious grew apace, he sent out
of his campe where he lay without the
Towne, two valiaunt Captaynes, one na-
med Darius, the other, Phylippus, with syre
thousande men to succour those elders and
Sages that were desyrours of peace. These
preuayled agaynst Eleasar, and the sedi-
tious that toke his part made a great slaugh-
ter of them, skymishyng for the space of
seuen dayes togeather, and at the length
put them to flyght, and pursued them
to the Temple. From that tyme forth
the warres encreased more and more,
betweene Eleasar and his complices, and
Agrippas with his host and the Sages,
elders, and princes that tooke theyr parte.
Upon a tyme when the Captaynes of A-
grippas entred the Temple, certayne
cutthroate murderers waged by the sedi-
tious, myxt them selues amongst the
kynge's bandes, and gettyng behynde theyr
backes, wounded them with short Dag-
gers that they had hyd vnder theyr iackes,

so that the kynges souldgers hatyng lances and great armyng swoordes in theyr handes, suche as they vse in the warres, coulde not weeld them in the ppease. By this meanes many of them were slayne, and the sedicious gate the victorie. Thus *Darius* and *Philippus* with the *Romane* army were put to flight, and the elders with the Sages that were desyrours of peace, departed out of the towne, and fled to king *Agrippas*. Then had *Eleaser* and the sedicious the whole rule of the citie, and that to al theyr great damage. For the fury of the sedicious increased to suche outragiousnesse, that they set a fire kyng *Agrippas* house that he had in *Iherusalem*, spoyled all his treasure: and all that was any thyng woorth, they diuided amongst them. They burnt his bookes of accompts and bylles of debtes euerychone that were in his palace. *Beronices* house also the kynges syster they set on fyre, and they slue all the cunnyng artificers that were Maisters of the Kynges woorkes. So theyr rule and power in the Citie grewe euery day more and more greuous then other.

In those dayes dwelt the Iewes and Aramites togeather, in all the Cities of Syria, amongst whom also warre was moued: for the Cesarians brought the Romanes into the towne against the Iewes, and slue them, as many as they could finde in the towne. The Damascians also conspyred togeather to destroy all the Iewes that dwelt amongst them, whiche thyng they kept secrete from theyr wyues, because for the most part they fauoured the Iewes religion. Therefore the Aramites vpon a certayne nyght, armed for the purpose, beset all the wayes and entraunces into the towne, and the houses also, and slue about ten thousande of the Iewes, coming vppon them at vnwares when they were in theyr beds, nothyng mistrustynge any suche matter. When the Iewes of Hierusalem heard how the Aramites had dealt with the Iewes in theyr countrey: sodenly they put them selues in armes, and in a furie and rage, lyke as it had ben Lions and Beares that had lost theyr Whelpes, they ranne to Damasco, burnt theyr holdes, put the Damascians to the sword, man, woman & child, euen the very

Ki

suckyng

The warres of

suckynge babes : yea, their oxen, sheepe, camels, and asses, with all other cattel, leauynge none alpyue . And thus they deale with many cities of the Syrians, sleayng and kyllyng them, not sparyng eyther olde or young, male, or female, but destroying all in most cruell wyse, euen the very infantes and sucklynges they haled from theyr mothers brestes, & murdered them, insomuche that all the whole land was full of stynche of the dead bodyes that were slayne, for there was no man left to bury the carkasses. So the Iewes wasted all the lande of the Aramites, and had destroyed it, had not Castius a Captayne of the Romanes delpyuered Syria and the countrey of Zofa. The people therefore departed wholly from Aram, to retorne into Iudea, and in the way they came to Scithopolis a cite of Syria, entendynge to besiege it, for it was yet left vntouched, and was very strong. At that tyme also Iewes and Aramites dwelt togeather in it. The Iewes therefore that were without, offered peace to the Iewes that dwelt in the Towne : but they refused it, and defied them, raylyng at them, and for theyr friendly

friendly offer, acquitted them with opprobrious wordes, and with iniuries also. For those Iewes that dwelt in the aforesayde Citie with the Aramites, loued together lyke brethren, and for the more part they were of the Leviticall tribe, stout men and hardie. The heast of the Iewes without the citie, saide vnto them, We come friendly vnto you, and woulde aide you. The other Iewes within answered, We wyl neyther your friendshippe nor ayde. The armie of the Iewes hearyng that, consented and agreed to rase their siege, to goe to Hierusalem, and there to remaine. For they had a huge bootie of golde and siluer that they had gotten together of the spoyles of Syria. After this, the Syrians that dwelt in Scithopolis sayde one to another, What case the Iewes retorne agayne and make warre vppon vs, surely yf they shoulde so doo, these Iewes that dwell amongst vs, woulde ioyne with them, and deliuer by the Citie into theyr handes, and then woulde they be reuenged vppon vs, and destroy vs as they haue doone the other Cities of Syria. Therefore they agreed

¶ It

to

Howe all
thyngs make
to the Iewes
destruction.

The warres of

to say vnto the Iewes that inhabited the
Citie with them, We vnderstande your
countrey men wyl inuade vs agayne, and
make warre vpon vs: wherefore depart
ye forth of the cite, with your wyues and
chyl dren, and lodge in the wood nigh vnto
the cite tyl theyr armie be gone agayne,
and then you shal retorne vnto vs. The
Iewes were content to fulfill theyr
myndes, went out of the cite, and pla-
ced them selues in the wood. There was
amongst them, a certayne young man na-
med Sebimeon, a good man of warre,
fierce, bygge made, and very strong with-
al: he in fauour of the Gentiles had slaine
many of the Iewes, and destroyed muche
of the people of God. For durynge the
tyme that the Iewes besieged Scithopolis,
he issued out continually, and skymished
with the host of the Iewes, many
tymes puttyng them to flyght, and ne-
uer woulde suffer them to waste the
towne, or to doo any harme to the inha-
bitantes thereof. Nowe as this Schi-
meon with his father Saul an herrest
olde man, and the rest of the people of the
Iewes that dwelt in Scithopolis, re-
mained

mayned altogether boldly in the wood,
 without mistrusting any harme, the Ro-
 manes ioyned with the Syrians in great
 number, entred the wood, and slue the
 Iewes all that ever they coulde fynde, to
 the number of thirteene thousande. Schi-
 meon hym selfe with his father and theyr
 families, had pitched theyr tentes nye vnto
 a fayre fountaine that was in the wood,
 to whom when their enemies came to slea
 them, and to destroy their whole families,
 Schimeon ranne vppon them with his
 drawen swoorde, made a great slaughter
 of them, and constrayned them to retyre.
 But when a huge multitude environed
 hym, and he perceyued that all the rest
 of the Iewes were slayne, he with his
 householde onely remaynyng, neyther
 sawe he any way to escape: he stept vp
 on a lytle hyll with his naked swoorde, say-
 ing, Hearken vnto me ye Syrians and
 Romanes, and ye that dwell in Schi-
 thopolis, I wyll speake vnto you a fewe
 wordes, full of lamentation and sorowe.
 Nowe I perceyue that iustly, and not
 without a cause ye make warre agaynst
 me, without any fauour or considera-
 tion.

The warres of

tion that I haue deliuered you from the
hoastes of the Iewes, and neuer suffered
them to doo any displeasure to you, your
wifes and chyldren, nor to your cite, as
they hadde doone to other cities of Syria.
For I am he that for your sakes haue
warred against my countrey men, to please
you withal: yea, both theyr blood & myne
owne, haue I pledged vnto you, and haue
kept inviolated the loue of straungers, ha-
tyng myne owne people, of whom, for
your pleasures I haue slayne oft both the
fathers and the chyldren, and nowe you
render euill for the good that I haue done
vnto you. But in deede God of his iust
iudgement hath styred you vp to re-
warde me in this sorte, to murder me that
haue so oft preserued you. Nowe there-
fore ye shall beare mee witnesse, that
I shall sufficiently and sharpely ye-
nough take vengeance of mee selfe, not
without rage and furie, moste seuerely,
because I haue slayne my felowes and
friendes. I wyl therefore lyke wyse flea
mee selfe, to be auenged of mee selfe, for
my brothers blood that I haue shed, and
so shall I be reuenged of theyr blood.
And

And ye shall wel perceyue me to be of that
hardinesse and courage, that rather then
ye should slea me, and after boast & bragge
howe ye haue kyled Schimeon, I will be-
reeue mee selfe of my lyfe, and punyshe the
shedding of my brothers blood none other-
wyse, then the lawe punisheth a murderer
and manqueller. When he hadde spoken
this, his eyes were filled with blood, and
his face with rage, and so inflamed with
furie, laying a part all pitie, ranne and
caught holde of his father, haled hym out
of the wood, and sleue hym. Then sleue he
his mother, lest she shoulde entreate hym
for the chyldren, and be sorpy for their sakes.
That done, his wyfe came runnyng of her
owne accorde, and helde her necke downe
to the swoorde, lest she shoulde be con-
strayned to see her chyldren dye. Yea,
Schimeons chyldren came and offered
them selues to be slayne, lest they shoulde
see the death of theyr father, or remaine
after hym to be deliuered to the eni-
mies. After this, he sleue all his whole
familie, that not one of his shoulde
come into the handes of their enemies.
Finally, he geathered theyr bodyes

The warres of

togeather into one place, lyke a baliant
stoute warrior, and then boldly goared
hym selfe vpon his owne swoorde, lest any
man els shoulde impaire his strength, or
boast that he had kyled him. At this Schi-
meon dyd with a great courage, to take pu-
nishment of hym selfe, because he had be-
stowed his loue rather vpon straungers,
then vpon his owne people, and to declare
his force and manhood. So he dyed an a-
bominable and detestable death, saue only
it was an argument of his hautie minde
and great courage, as it is sayd befoze.

Nowe when the Jewes had thus
rebelled agaynst the Romanes,
and slayne theyr souldiours and captaines,
kyng Agrippas went to Rome, and re-
counted vnto Nero Cesar the Empe-
rour of Rome all that was happened.
¶ Thereuppon Nero sent captayne Castius
(that was at that tyme in Syria, and had
made warre vpon the kyng of Persia,
had vanquished hym and all his pow-
er, and subdued his dominions to the
Romanes) and with hym a puissaunt
armie of the Romanes, commaunding
hym to goe into Iudea, to offer peace vnto
the

the people, to comfort them, and to byrnyng them agayne into league with the Romanes, yf it myght be. *Castius* therefore tooke his iourney towarde Iudea, whom *Agrippas* mette in the way, and informed hym what hadde happened vnto hym of the Iewes: howe he hadde offered them peace, and they woulde none of it, howe also they hadde burnt his palace and sacked it. *Castius* hearyng that, was very gladde that he had gotten suche an occasion, to reuenge the blood of the Romans and Syrians which the Iewes had shed. Wherefore he leuied a myghtie armie, and came to *Cesarea*. And where so euer he myght espie the goodliest buyldynges, those caused he to be burnt. From thence went he to the Citie *Iapho*, whiche he besieged both by lande and by water, and at length wanne it, where he slue in the streetes, eyght thousande and foure hundred menne. After that he came to *Iades*, where he first byent all the countrey about it, and whom so euer he caught without the towne, he slue them. But the Citizens of *Zipparie* went out to meete *Castius*, and besoughe hym

The warres of

hym of peace : whom he spared, came not
nygh their towne , nor slue any that dwelt
in their countrey . The seditious Jewes
that were in the citie of Ziphori , hearyng
of *Castius* commyng , fled vnto the moun-
taines : But in the way, they lighted vpon
part of *Castius* armie , whereof they slue
200. menne, and wounded theyr captayne
Glaphira. Yet at length the seditious were
put to flight , and many of them *Glaphira*
with his horsemen pursued , ouerthrewe,
and destroyed : the rest fled to the moun-
taines . Then *Glaphira* captayne of *Ca-*
stius armie, went to *Cesarea*, that was sub-
dued to the Romanes , there to cure his
woundes that the Jewes hadde geuen
hym . From thence went he to *Antipire*,
whiche as he woulde haue assaulted , he
percepued it to be furnished with a great
power of the Jewes and seditious . These
hearyng that *Castius* also was commyng,
they went purposely to fyght with hym :
but percepuynge that *Castius* power was
very great , they determined to encoun-
ter with hym in the playne of *Gibeon*,
50. miles from *Iherusalem* . Whereupon
the Jewes with theyr companies fay-
ned

ned them selues to flee, to the intent they might stale the Romanes after them. And within sixe dayes they came to Gibeon, and there rested. *Castius* pursued after with his whole hoast, tyl he came to Gibeon, whiche he besieged and assaulted also. It chaunced then vppon one of the Sabbathes in the mornynge watche, the Iewes (armed at all poyntes) issued out of the towne to geue their enemies a *Camisado*. So after they had geuen a token of warre, they marched towarde the hoast of *Castius*, whereof they slue. 515. horsemen, and footemen 27. thousande, with the losse of onely. 22. of their owne company. In that battayle dyd well appeare the valiauntnesse of *Mugbas* a captayne of the Iewes armie. One *Baudius* also played the man at the same tyme: for at the commaundement of *Eleasar* the priest, chiefe of the seditious, he set the first foote within the Romanes campe. Then beganne the Iewishe warriours to be famous, after they hadde once so manfully encountered with the Romanes. This doone, *Castius* & *Agrippas* sent theyre Embassadors yet once agayne to Hierusalem to *Eleasar* the sonne

The warres of

sonne of *Anani* the priest, chiefe of the rebels that were in *Iudea* and *Hierusalem*, requirynge peace, and to come in league with *Eleasar*, least the people of the *Jewes* shoulde be utterly destroyed by the *Romanes* incursions and inuasions on euery side. But *Eleasar* refused to heare the legates, and slue one of them, because he made too many woordes in perswadyng the peace and league. Uppon this, *Eleasar* assembled the priestes and people together, to goe out and fyght with *Castius*. *Castius* perceyving howe *Eleasar* and the people were affected, and what myndes they were of, howe they had utterly conspired to destroy the *Romanes* that were there, and to consume them cleane, hauing a sufficient tryall also of the force and valiauntnesse of the rebelles: he determined fully to goe to *Rome*, for he perceyued he was not able to matche with the seditious, neyther his owne power to be compared with theirs. Wherefore he woulde goe see what ende shoulde come of this warres, and what counsell *Cæsars* maiestie woulde geue. Takynge his iourney therefore to the citie *Iapho*, he founde

founde there letters of the Romanes, for
thither was theyr army come.

From thence went he with them and his
owne host to Rome, & made relation un-
to *Cæsar* of such thinges as had chaunced
vnto him: whereat *Nero* was wonderfully a-
bashed, and not onely he, but al the people
of Rome were sore astonied, to heare of
the great puissance and valyauntnesse of
the Iewes. For the which cause the
warres ceased for that peere, so that the
lande of *Iudea* was at great rest and quiet-
nesse that peere through *Eleazar*s meanes
the head rebel, specially from the hands of
wicked *Castus*, that had sworne to re-
venge the Romans, & to quice the Iewes,
and that he would destroy all the Iewes,
that none shoulde be left alpye. Therefore
these are they that deliuered *Israel* in the
tyme of the second temple, out of the han-
des of their enemies, what time as warres
were moued agaynst the Iewes and their
countrey: what time also commotions
and tumultes began in *Israel*. The first
busynesse was made by *Antiochus* the
wycked kyng of *Macedonia*: who had
determined, not to leaue one man in
Israel

The warres of

Israel . His mischeuousnesse proceeded
so farre, that he slue of the people of God,
the Sages and wyse men, Princes, El-
ders, and young men, chyldezen great and
small, Israelites, Levites also, & Priestes,
vntyl all the chiefe men of Iuda cast their
heades togeather and went to Matathias
sonne of Iochanan the hygh Priest in the
Mount of Modiin. Where he hydde hym
selfe for the iniquitie of Antiochus and his
rulers, crying vpon hym, and saying, De-
liuer at this season the people of the Lord,
and neuer thynke to escape thee selfe,
whyles the most wycked enimie raungeth
thus, and runneth vpon thy people, and
sheddeh thy blood . For the blood of all
Israel, what is it but thy blood? and the
eyes of euery man are fixed vpon thee, ho-
pyng that thou shouldest assyst and ayde
them in this calamitie, that they may finde
deliuerance by thy meanes. Mattathias
hearyng this, wept bytterly, and sayde
vnto them , Feare ye not, nor let these
Macedonians dismay you, the Lorde shall
fight for you, be ye onely quiet . So then
was Mattathias styrred , and deliuered
Israel out of the handes of Antiochus,
and

and after he had ouercommmed him, he was
 hygh Priest for one yeere, and then dyed.
 In whose roome succeeded *Iudas* his sonne,
 who executed the office in the temple sixe
 yeeres, and was slayne in battayl. Then
 his brother *Iochanan* was chiefe in the
 Temple eight yeeres, and dyed likewise
 in battel. After hym his brother *Schimeon*
 was ruler. 18. yeeres, whom *Ptolome* his
 wiues father popsoned at a banquet. Then
Iochanan his sonne succeeded his father in
 the office, that is, he that was named *Hir-*
canus, fyrst of that name so called, because
 he banquethed a King of that name called
Hircanus, he reigned. 21. yeeres, and dyed.
 Afterwardes reigned *Aristobulus* one
 yeere, he was called the great kyng, be-
 cause he fyrst put the royall crowne vppon
 his head, and turned the dignitie of
 the hygh Priesthood into a kyngdome,
 unhallowyng and staynyng the holynesse
 thereof. 480. yeeres, and thre monethes
 after the returnyng of *Israel* from
Babylon. He beyng dead, his brother
Alexander reigned. 27. yeeres. After
 whose death *Alexandra* his wyfe helde
 the kyngdome, 9. yeeres, and dyed. In
 whose

The warres of

whose steede succeeded her sonne *Aristobulus*, and raigned thre peeres. In his tyme *Pompei* a Romane Captayne, came agaynst *Iherusalem*, wanne it, and apprehended *Aristobulus*, bound hym in irons, and carryed hym captiue to Rome, in whole place he ordeined *Hircanus* his brother to succeede, who raigned. 40. peeres. Durynge his raigne, rebelled *Antigonus*, sonne of *Aristobulus*, *Hircanus* brother, and with the ayde of an armie of the *Per*sians encountered with *Hircanus*, tooke him prisoner, and sent hym to *Babylon*, cutting of his eares, that he should neuer after be meete eether for the priesthood, or for the kyngdome. *Antigonus* raigned thre peeres. In his dayes *Herode* fled, and layned hym selfe with the Romans, by whose helpe he slue *Antigonus* the thirde peere of his raigne, & raigned after him. 37. yeres, and then dyed. After *Herode*, succeeded in the kyngdome *Archelaus* his sonne: who was taken by the Romanes the nyenth peere of his raigne, layde in bandes, and ended his lyfe at Rome. Next to him raigned *Antipater* his brother, who chaunged his name, & called hym selfe *Herode*,
he

he reigned fully tenne yeeres, ouercaine
and wasted Spayne, because the kyng of
Spayne had rauished and taken away his
brothers wyfe, and there dyed. After hym
folowed Agrippas, sonne of Aristobulus,
that was his brothers sonne, he reigned
23. yeeres, after whose death, his sonne
Agrippas reigned 20. yeeres. This is
that Agrippas of whom we nowe speake
of, and of the calamitie that befell in his
tyme vpon Israel. For al the while that he
reigned, the warres betwene the Romans
and Israel neuer ceased, vntyll the peo-
ple of Iudea were led captiue into the pro-
uince of the Romanes, what tyme also
the temple was desolate: I meane the
desolation of the seconde temple, whiche
we saw with our eyes builded and destroi-
ed.

The 20. yeere of the raigne of kyng
Agrippas, the nyenth day of the fifth
moneth, that is called *As*, Nero Caesar *Iuly*.
sent a present for burnt offerpuges to be
offered in the temple at Hierusalem, re-
quiring peace of the Elders and Sages of
Iudea and Hierusalem, and that they
woulde receyue hym into league with
them,

The warres of

them, sayeing, My request is, that you
woulde offer my present to the Lord your
God, for his seruice & religion lyketh me
very well, so that I desyre you to ioyne in
league with me, accordyng as you haue
doone with the Emperours of Rome, my
predecessours, in tyme past. I haue heard
what *Castius* the captayne of myne armie
hath doone vnto you, which displeaseth me
out of measure. Wherefore I assure vnto
you a faythfull league, by the consent and
counsell of the Senate of Rome, that here-
after there shall neuer Romane captaine
stirre hand nor foote agaynst you: but ra-
ther your heades, rulers, and iudges, shal
be all Jewes, and of Hierusalem. *Mea, A-*
grippas your king shall be Lord of all your
rulers, and what he commaundeth, ye shall
doo it: the Romanes shall onely be called
your lordes, and haue no more to doo with
you. So when these Legates came to
Hierusalem, they went and spake with *A-*
nani the Priest, informed hym of Neroes
mynde, and shewed hym his present, pla-
cyng it afore him. The present was this, a
Bull for a burnt offeryng, with a great
crowne of golde vpon his head, his hornes
also

also were couered with golde, bypon hym was a cloth of purple powdered with precious stones, there went certayne afore him that carped ten talentes of golde, behinde folowed very many sheepe for peace offerynges. When *E leasar*, *Ananias* sonne hearde thereof, he came and cast out of the temple of the Lord *Nero Cæsars* presents, sayeing, We wyll not prophane & unhallow the Sanctuarie of our Lorde, with the offeryngs of strangers. For our Lord God wyl accept neyther their burnt offeringes, nor theyr peace offerynges. When he had so sayde, he sounded a trumpet, set his men in aray against the hoast of the Romanes that kept watche and warde in the citie of Hierusalem, and slue many of them that day, with one of theyr captaines also, and another they tooke alyue. He beyng a valiant man, & seeing the routs of the Iewes to vrge hym greuously, sayde vnto them, Saue my life, and I will yeelde me. Vnto whō *E leaser* the rebel sware, that he would not slea hym, but spare hym for his manhood, (for he had slayne very many of the Iewes afore) whereuppon he yeelded hym selfe. Then *E leasar* sayde vnto hym:

L it

lyke

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them, saying, My request is, that you
woulde offer my present to the Lord your
God, for his seruice & religion lyketh me
very well, so that I desyre you to ioyne in
league with me, accordyng as you haue
doone with the Emperours of Rome, my
predecessours, in tyme past. I haue heard
what *Castius* the captayne of myne armie
hath doone vnto you, which displeaseth me
out of measure. Wherefore I assure vnto
you a faythfull league, by the consent and
counsell of the Senate of Rome, that hereo-
after there shall neuer Romane captaine
stirre hand nor foote agaynst you: but ra-
ther your heades, rulers, and iudges, shal
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also

also were couered with golde, bypon hym was a cloth of purple powdered with precious stones, there went certayne afore him that carped ten talentes of golde, behinde folowed very many sheepe for peace offerynges. When Eleasar, Ananies sonne hearde thereof, he came and cast out of the temple of the Lord Nero Cæsars presents, sayeing, We wyl not prophane & unhallow the Sanctuarie of our Lorde, with the offeryngs of strangers. For our Lord God wyl accept neyther their burnt offeringes, nor theyr peace offerynges. When he had so sayde, he sounded a trumpet, set his men in aray against the hoast of the Romanes that kept watche and warde in the citie of Hierusalem, and slue many of them that day, with one of theyr captaines also, and another they tooke alyue. He beyng a valiant man, & seeing the routs of the Iewes to brge hym greuously, sayde vnto them, Saue my life, and I will yeelde me. Vnto whō Eleasar the rebel sware, that he would not slea hym, but spare hym for his manhood, (for he had slayne very many of the Iewes afore) whereuppon he yeelded hym selfe. Then Eleasar sayde vnto hym:

L ii

lyke

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lyke as thy sworde hath made many women childlesse, so shal thy mother be made childlesse of thee aboue al other, and therewith contrary to his oth, he commaunded his seruant to kyl hym. King Agrippa seeyng this, was wonderfull sorow. Therefore as he stode in one of the streetes, he cryed, O thou rebel Eleasar, I pray G D that this mischiefe, wherof thou art cause, and thy actes, may light vpon thee and thy fathers house : whiche when it comes to passe, we shall neuer bewaile nor be dismayed at. It appeareth, they shall haue somewhat to do, that studie to make peace and tranquillitie in thy dayes, for they are sure to be destroyed with thee. Howe long wylt thou continue to bring vs into the bypers, thou enimie and hater of the lord? Why dost thou destroy and waste the vineyarde of the Lord G D of hostes? Eleasar answered hym, What, takest thou vpon thee the name of a kyng? yf thou be a kyng, why commaundest thou not vs to be punished. Where be thy valiaunt souldiers? let see, come thou and they togeather and chasten me, that it may be tryed whether thou be a kyng
in

In deede, or no. Thou standest a loofe of,
 and when thou speakest, thy feete are ready
 to runne away, lyke as though a dogge
 shoulde set hym selfe agaynst an armed
 man, and barke at hym, bleatynge out his
 tongue. With this he wincked vpon the
 rebels his complices, to runne vpon *A-*
grippas, and take him whiles he held him
 in talke: But that was perceyued of one
 of *Agrippas* seruauntes, whom he hadde
 appoynted for the same purpose, to stande
 ouer agaynst hym as nygh as he myght,
 to marke and espie yf the rebelles shoulde
 make any sturre towarde hym, and to let
 hym haue knowledge. He therefore laying
 his hande vpon his head, gaue a signe to
 the kyng to flee, saying, Away, away, for
 yf thou tary neuer so litle, the sedicious wil
 flea thee and vs togeather. That *Agrip-*
pas perceyuyng, he gate hym thence with
 all the speede he myght, and the rebelles
 pursued hym, but in vayne, for they
 coulde not ouertake hym. So he gate to
Iapbo, a towne vnder the Romanes,
 where he was in safegarde. From
 thence he fledde to Rome, and declared to
 the Emperour Nero, the mischiefe that

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befell at Hierusalem, and all that seditious Eleasar hadde doone to his offering: also how his commaundement tooke no place. Wherefore Nero ioyned vnto him agayne Castius, with a huge armie, wherewith they both entred Iudea, & wanne many walled townes, amongst whiche, they rased Iapbo. For the Romanes perceyving the power of the rebelles to encrease, were afrayde lest they shoulde geat it into theyr handes, whereby it myght be anoyauce in tyme to come to the Romanes: chiefly seeing it was a notable hauens for theyr shippes to arriue at in Iudea. After this, both Agrippas and Castius ledde theyr armie towards Hierusalem, to warre vpon the rebelles, and viterly to destroy them. Eleasar and other priestes with muche people hearyng that, they issued out agaynst them, and founde them encamped in the way, betweene Hierusalem and Iapbo. But after they hadde ioyned theyr batayle, many of the Iewes were slayne by the Romanes: the residue Castius and Agrippas put to flyght, and pursued the chace vnto the gates of Hierusalem, besieged also the citie for the space

space of thre dayes. The fourth day the
priestes and the people issued out sodaine-
ly, butwares to the Romanes, set vppon
their campe, and fve fve thousande footes-
men, and one thousande horsemen. *Castius*
seeyng that neyther he nor his coulde well
escape, he chose out fourtie thousande of
his best souldiours, and placed them be-
twixt his campe and the priestes, com-
maundyng them to stand al y nyght soun-
dyng theyr Trumpettes, and makyng of
fires, that he and *Agrippas* myght escape,
and that they shoulde not remooue out of
theyr place, tyll the morowe. The Jewes
hearkenynge to the sounde of the Trum-
pettes, and musyng what it shoulde meane,
pursued not the Romanes: but perceiuing
in the mornynge that they were departed
towards *Cesarea*, thre dayes iourney of,
Elesar with the people folowed, and in
the way found their baggage strawed, that
the Romans had cast from them to runne
the lyghelper, and escape the easiler,
which they let lye, and pursued them to
the gates of *Cesarea*. But *Castius* and
Agrippas gate fast within the towne, and
fro thence went both together to Rome,

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where they declared vnto Nero the Emperour, howe they sped at Hierusalem. And as they were makynge relation of this vnto the Emperour, there came also a Post out of Persia, with tidinges that the king of Persia was revolted from the Romane Empire. These thynges troubled the Emperour sore, to see almost al fall from him, that heretofore had obeyed the Empire of the Romanes.

At the same tyme returned *Vespasianus*, captayne of the host that Nero had sent into the West partes, as Germanie, Britanie, and Spaine, whiche landes he had subdued and brought vnder the subiection of Nero. To hym Nero declared what mischief the priests had wrought to the Romane host in Iudea, howe they had slayne the Romanes, and so forth, all the tale as he had hearde of *Agrippa* and *Castius*, whiche displeased *Vespasian* very greatly. After this, Nero sent *Vespasian* captayne, and his sonne *Titus*, to reuenge the Romanes vppon the Persians and Iewes, geuyng in commaundement to race their walled

walled townes, to beate downe what so
 euer they founde, without sparing any bo-
 dy, eyther men or women, chyldren or in-
 fantes, suckyng babes or olde folkes, but
 to slea all. So *Vaspatianus* and *Titus* set
 forwarde with a chosen and picked armie
 of the Romanes, passed the Seas, & came
 to *Antiochia*. The Iewes hauing intelli-
 gence of this, choosed out of all theyr cap-
 taines, thre of the principall and most ex-
 pert warriours, of whom *I Joseph* priest
 that wrote this historie was one, who
 by the diuine fauour am not ignorant in
 feates of armes, nor dastarde in chi-
 ualrie, and *Anani* the high priest, and *Elea-
 sar* his sonne. To these thre they com-
 mitted the whole lande of *Iudea*, diuiding
 it to them by lot, and gaue them all fur-
 niture of warre. One thyrde part there-
 fore (whiche was whole *Gallilee*, from the
 lande of *Neptali* and beyonde) fell to
Ioseph the priest, sonne of *Gorion*, to
 his honour and gloze, who for his
 woorthynesse they named also *Iosiphon*.
 because he was then annoynted, ap-
 poynted, and consecrated to the warres.
 The seconde lotte came forth: by the
 which

The warres of

whiche fell vnto *Anani* the high p̄test, the citie of *Hierusalem*, and the countrey about it, with a charge to repayre the wals of the citie, to susteyne the brunt of *Vaspasian*, yf he shoulde come so farre. The thyrd lot fell to *Eleasar* the sonne of *Anani* the p̄test, to whom was ioyned captayne *Iehosua*, and other *Jewishe* captaynes. By the vertue of this lotte, fell to them the whole lande of *Edom*, from *Elat*, vnto the red sea. The rest of the lande from *Iericho* to *Euphrates*, with that also that is beyond the riuer, and all the lande of *Mesopotamia*, fel to captayne *Menasches* lotte. To other *Princes* also of *Iudea*, and to the worthiest *Priestes*, they committed the fenced cities, from the limites and boundes of *Hierusalem* vnto *Egypt*. *Vaspasian* takyng his iourney with his host from *Antiochia*, came and pitched his tentes in *Aramzofa*. For he had deuised and determined thus with his counsell: fyrst to invade *Galilee*, and after to trye what they coulde doo in *Iudea*. *Ioseph* the sonne of *Gorion* hauyng intelligence of this his purpose, departed from *Hierusalem* to *Galilee*, buyt vp the townes that
were

were destroyed, and repayred their walles,
gates, barres and palaces, ordayned also
captaynes ouer the people, to leade and
gouerne them, some of thousandes, some
of hundredes, tribunes, and decurians. He
instructed the people also in feates of
warres, what the soundes of Trumpettes
signified, what sound serued to fall in aray,
what to geather the souldiours togeather,
and what to diuide them. And after he had
instructed them in the knowledge & feates
of warre, he sayde vnto them in this wyse.
Ye shall vnderstande (deare Israelites)
that ye goe to fyght at this present against
your enimies: Wherefore let no effemi-
nate feare ouercome your hartes, nor dis-
may you at the syght of your enimies: but
play the men, and take a good courage vn-
to you, to fight for your cities, for your
countrey, and for your selues. Be not a-
frayde of death, but rather be stoute in the
defence of your countrey, that ye be not led
away from it, and to fight for the sanctu-
arie of the Lorde, that it be not steyned
and polluted with the vncleannesse of the
Gentiles. Consyder, that it is better to dye
in battayle, then to lyue in captiuitie and
bondage.

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bondage. Therefore when as ye shall come to ioyne with your enemies, & shal see any of them beaten downe, and attempt to ryle agayne, who so euer of you is by and seeth hym, remember the zeale of your God, wherewith it becommeth you to reuenge his quarel, and being moued therewith, strike hym that he neuer ryle agayne.

But yf you shall see any of your felowes downe, beyng enkyndled with the zeale of your God, rescue hym from the handes of the enemies: and yf he be not yet slayne, cure hym. If he be dead, ye shall doo what ye can to burie hym in the Israelites buriall. And so yf we shall choose rather to dye then to lyue, we shall prosper in our warres, we shall dye for the couenaunt of our God, and deliuer our soules, bypnyng them to the lyght of lyfe in heauen. After he had sayde this, he chose out of the Iewes. 60. thousande footemen, and but fewe horsemen. And out of these he chose sixe hundred of the best, suche as one of them woulde not shyynke from ten, ten from an hundred, a hundred from a thousande, a thousande from tenne thousande.

With

With them Ioseph went to the Cities of Agrippas that were in Iudea, to wyne them. For Agrippas stucke to the Romanes were it right or wrong, with al the power he coulde make. He went fyrst to Tiarua, a great Citie that belonged to Agrippas, where as both his treasure and munition of warre lay. When he approached the citie, he spake to the people vppon the walles, and offered them peace, on condition that they shoulde open the gates, and delouer vnto hym al the treasure of Agrippas, and all his Jewels: This if they woulde doo, he then woulde spare them, and slea none of them. Were it not better for you (sayth he) to take part with them that defend the Sanctuarie of God, and his inheritance, then to ioyne your ayde with Agrippas. whiche is confederate with our enemies, and assaileth vs, augmentyng the power of them that hate vs, so that he refuseth not to fight against the Sanctuarie of the Lord, and the people of his inheritance. The men of the towne condescendyng to Ioseph, opened the gates, and he entryng the towne, made peace with them, and they

The warres of

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they deliuered hym all the kynges treasures, for they liked Iosephes wordes, and consented to take suche parte as he tooke. At that tyme came newes vnto Ioseph that troubled hym sore: namely, that *Tiberias* had rebelled and had reuoluted from the people that dwelt at *Hierusalem*, and were chaunged from his lotte, to become *Vaspasians* subiectes, who had set a *Romane* captayne ouer them. For reformation whereof, he left his armie at *Tiarua*, and tooke those sixe hundred young menne with hym to *Tiberias*, commynge vppon it sodenly and at vnwares. And as he stode vpon the banckes of *Genesar*, he espyed the navy of the *Romanes* that lay there at roade, to ayde *Vaspasian*, whiche Ioseph commaunded to be broken in peeces, and to be scattered abroade in the Sea. The men of *Tiberias* therefore seeing the shypboordes dispeared in that fashyon, they coniectured it was doone by some of Iosephes host, wherefore the bandes of the *Romanes* fled to the towne, gate in, and shut the gates. Ioseph notwithstanding came to onc gate of the Citie, and cryed that the people myght heare, say-
ing.

yng. What meaneth this conspiracie of
 yours against me? yea, not against mee,
 but rather agaynst the Lord God, whose
 couenaunt ye haue transgressed, and bro-
 ken the bonde that we made with him: ye
 haue also violated your oth that you swore
 by the God of Israel, that we shoulde alto-
 geather fight agaynst our enimies, to a-
 bate theyr pyrde. The people answered
 from the walles, We beseeche thee our
 Lorde, heare thy seruantes speake. God
 forbyd we shoulde ayde the Romanes,
 and not rather the people of the Lord
 God of Israel and his Sanctuarie, with
 the people of his inheritance: howbe-
 it, there be amongst vs certayne proude
 men, vngodly persons, that haue made
 a league with Vaspasian, and haue
 brought into the Towne one of his chiefe
 captaynes. Wherefore and it please thee
 our Lorde to enter the Citie with thy
 souldyers, come vnto vs, that we may liue
 with thee, rather then to peryshe in the han-
 des of them that hate vs. So they opened
 the gates, that Ioseph went in, and tooke
 the towne.

Then he caused to apprehende those
 vngodly

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ungodly persons that were there, about
 six hundred men, and layde them in irons,
 sendyng them to *Tiarua* whiche he had
 afore taken : the other wicked men that
 had ayded *Vaspasian*, he put to the sword.
 But the chiefe gouernour of the towne he
 apprehended alyue, carped hym out of the
 citie, and commaunded one of his souldi-
 ers to cut of his handes forthwith. Then
 the capayne besought *Ioseph*, sayeing, I
 beseeche thee my Lorde, let one of my
 handes be cut of, and the other to be left
 me. This suite *Ioseph* and his souldyers
 laught to scoone, iudging hym to be no va-
 iyaunt man, nor of any haucie courage:
 Yet *Ioseph* bade his souldyer to geue
 hym the sword in his owne hande, and
 let hym cut of whether hande he lyst, and
 leaue hym whiche he wyl. So the Ro-
 mane capayne tooke the sword, and cut
 of his left hande hym selfe, leauyng hym
 the ryght, and so he was let goe. He came
 therefore vnto *Vaspasians* campe, to shewe
 what shame was doone hym. After this,
 the citizens of *Zippori* rebelled also,
 makyng a league with *Vaspasian* and
 the Romanes host. *Ioseph* beyng cer-

tried of this, made thither with his whole
hoast to besiege it, but the towne abyd the
brunt of the assault, that Ioseph could pre-
uaile nothing against it. Wherefore he be-
sieged it a long season.

ABout that tyme, it was signified al-
so to them of Hierusalem, that the
Askalonites had entered in frendshyp with
the Romanes. They sent therefore Neger
the Edomite, and Schiloch the Babylonian,
and Iehochanan with a power of the
common people, these came to Askalon,
and besieged it a great space. Within the
towne was a Romane captain called An-
tonius, a valiaunt man, and a good warry-
our, he vpon a certayne nyght, in the mo-
rnyng watche, issued out of the towne with
his company, to geue a Camisado to the
Iewes that besieged the Towne, entered
theyr campe, and made a great slaughter,
continuyng the same tyl it was day light,
so that about ten thousande of the Iewes
were slayne, the rest neuer mooued out of
theyr place, sayeing, It is better for vs to
dye in this battel, then to flee from our eni-
mies. Therefore they toke a good hart vnto

Di

them,

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them, and stode manfully in theyr stat-
ions and places, trustyng in the Lord God
of Israel. And when it was day, they also
set them selues in aray agaynst Antonie.
Sue many of his men, not without losse
also of their owne part, for Schiloh the Ba-
bylonian, and Iehochanan of Hierusalem,
were both slayne by the Romanes, with
other also of the Jewes, to the number of
eyght thousande fightyng men, that were
vnder Schiloh and Iehochanan. And neuer
a one of the Jewyshe Captaynes escaped
that conflict, saue onely Neger the Edo-
mite, which hyd hym selfe in a cer-
tayne sepulchre that was there in the
playne, whom the Romanes in theyr
pursuite fought, but founde hym not.
Wherefore they set a fyre the wood, that
it burnt rounde about the Sepulchre
wherein he lay hydde, and consumed all
the Trees, Shrubbes, and Bushes, but
came not nygh the Sepulchre. For Ne-
ger had called vnto the Lorde with his
whole hart, to deliuer hym this once
from his enemies, least he shoulde be
shamefully handled of them, promysyng
at another tyme to be redy to dye baly-
auncly

auncly in his quarrel. So Neger escaped
 the Romanes by the helpe of the god of
 Israel, in whom he put his trust. Shortly
 after sent the Ierosolimites muche people
 to Askalona, to the number of eyghtene
 thousande good men of warre, to bury the
 bodies of the Jewes that were there slaine
 in the conflictes by Antonie. They soughe
 also the body of Neger the Edomite, but
 they founde it not, tyl at length he cryed
 vnto them out of the Sepulchre, saying, I
 am here: For God hath delpyered me out
 of the handes of myne enemies, to the in-
 tent I may yet be auenged of them in the
 warres of the Lorde. So Neger declared
 vnto them at large, all thynges howe
 they chaunced vnto hym: wherefore the
 Jewes reioyced wonderfully, that they
 had founde hym alive, that he was sa-
 ued by suche a myracle, and that the Lorde
 had delpyered hym. Therefore they put
 theyr confidence in the Lorde, beleeyng
 that God woulde be present with them to
 ayde them, whereof this delpyeraunce
 of Neger they tooke for a sure signe and
 token. The Romanes kept them within
 the Towne for feare of the multitude of

The warres of

the Jewes that were come to bury the bodies. So the Jewes buried all the bodies of theyr owne part that were slayne in both battayles, for the Romanes were not able to prohibite and let them, but helde them in the Towne. And when the burial was finished, they toke Neger with them to Hierusalem, to geue God thanks there for his deliuerance at that present. Then Ioseph the Priest gathered his strength, and came upon Askalon with his whole army, assaulted them, gat the upper hande, and wanne the towne, after slue Antonie and al his people with the sword, that of all the valyaunt men of warre that were with hym, not one escaped. Besydes this, all the byllages and hamlettes that were there about without the towne, he burnt them every one. And in lyke maner serued he all the townes and byllages there about, that had entered in league with the Romanes, sleayng both Jewes and Romanes that dwelt in them with the sword, as manye as he founde, and theyr houses he bent. This doone, Ioseph returned agayne to Zippori, fought with them, and gate the upper

upper hande, there shed he muche blood of
 the people that hadde conspired with the
 Romanes, vicerly destroyed them, burne
 also their cities and villages, ledde their
 wyues and chyldren prisoners away to
 Hierusalem, and what Romanes so euer
 he founde there, he put them to the sword.
 When as *Vaspasian* and *Titus* his sonne
 hearde of all that *Ioseph* hadde wrought a-
 gaynst the Romanes, both howe he slue
 their garisons as many as he coulde finde
 in Galilee, and also al the Jewes that had
 made any league with hym and his
 sonnes, they were wonderfull wroth,
 and in a great rage. They tooke there-
 fore thei iourney, and came to *Apriel-
 ma*, otherwyle called *Acho*, where as
 at that present *Agrippas* kyng of *Judea*
 was abydng, and fourtie thousande
 menne with hym, all good menne of
 warre, and archers every one: These
 ioyned them selves with *Vaspasians* ar-
 mie, by whiche meanes the Romanes
 campe became very huge. Moreover,
 out of other nations rounde about *Judea*,
 good menne of warre without number
 ioyned with *Vaspasian*. He had ayde also

The warres of

of al þ best men of watre out of Mesopotamia, Aramzofa, Assur, Sinear, Persia, Chaldea, Macedonia, and out of the prouinces of the people of the East: yea, the people of Mizraim, Lud, Dedan, and Seba, with all prouinces farre and neare, that were vnder the subiection of the Jewes, cast of the yoke from their neckes, and rebelled agaynst the dominion of Hierusalem, iopnyng theyr power with the Romanes armie, to ayde Vaspasian and Titus. For these were afore subiectes vnto the Jewes, and soze hadde burdened them: wherefore they came to helpe the Romanes, and to inuade Hierusalem and the people of the Jewes. But the Edomites had not yet associate them selues with Vaspasian and Titus, for they were in subiection to the Jewes, and serued them: so that not one of them ayded the Romanes. For long before they had moued warre agaynst Hierusalem, and coulde not geat the victorie: but the Jewes preuayled agaynst them, and subdued them. Hircanus also the fyrst kyng of the Jewes, circumcized them. They dwelt also in Hierusalem, kept

watche

watche and warde about the house of the Lord, and his couenaunt, without al rebellion agaynst the Iewes and Ierosolimites. And at that present was thye tie thousande of the best of the Edomites in Iherusalem to keepe the walles, and the house of the Lorde.

After this, *Vaspasian* and *Titus* with all their host, tooke theyr iourney from *Accho*, and came to *Galilee*, and in the mount they pitched theyr tentes. Whereof when tydynges was brought to *Joseph*, howe the host of the Romanes laye vppon the mount of *Galilee*, and howe *Vaspasian* hadde sent before hym a great power to repayre the broken wayes, to fyll the holes, and cast downe the hilles, to leuell the way that his people myght passe the better, for he was sore moued agaynst the Iewes: *Joseph* issued out of *Zippori* with all his power, set vppon them, and slue them with the swoorde, takyng suche vengeance of them, as neuer was the lyke afore, for his God was with hym. *Vaspasian* and *Titus* hearyng of this, determined to set vppon *Joseph*

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at bntwares, and to beset al the wayes, that he shoulde escape of no syde. But Ioseph hadde intelligence of theyr commyng: wherefore he left Zippori, and went to Tiberia, whither *Vaspasian* folowed with his hoast. Ioseph perceyuing them commyng, fledde from thence to *Lorpata*, the biggest Citie in all *Galilee*, closed by the gates, and there remayned with his armie.

Then sent *Vaspasian* certayne noble men in imbassage vnto Ioseph, to debate the matter with hym in this wyse. *Vaspasian* generall of the Romanes armie, desireth to knowe what it shoulde auayle thee to be thus pende vp within a walled towne, he wyls thee rather to come forth to entreate of peace with hym, and enter in a league togeather, for it shalbe for thy auayle to serue *Cesar* Emperour of the Romanes, that thou mapest lue, and not be destroyed, nor yet any of y people with thee. Then Ioseph sent embassadours agayne to *Vaspasian*, demaunding cruce for a fewe dayes, that he myght commune of the matter with the people, and let them

buders

vnderstande his wordes : peradventure
 (sayth he) they wyl be perswaded to make
 peace with thee, and then wyl we enter in
 league with the Romanes Empire. So
Vaspasian ceased from fyghtyng agaynst
 Ioseph, permitting hym to deliberate of
 the thyng. Upon that, Ioseph sent Em-
 bassadours to all the people at Hierusa-
 lem, to the priestes, chiefe men, rulers,
 and to the rest of the people, lettynge them
 to wytte *Vaspasians* minde. We shal vnder-
 stande brethren and friendes, that *Vaspa-*
sian general of the Romanes, sent his Em-
 bassadours vnto me, enquirynge what
 it should auayle vs to be so styffe agaynst
 them, and not rather to come forth, and
 to entreate of peace, and to toyne in
 league togeather, that we may serue the
 Emperour of the Romanes, so to saue
 our lyues, and not to be destroyed. And
 I pray you why wyl ye loose your lyues,
 your wyues, your sonnes and daugh-
 ters : why wyl ye all fall togeather vppon
 the swoorde : that both they that shalbe
 left alyue among you, shalbe ledde captiue
 out of your countrey, to a people that ye
 neuer knewe, whose language ye vn-
 derstand

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derstande not, and your countrey to be made desolate, your sanctuary layde waste, that there shal not be so muche as one man left to enter into it. Neuer suffer this, you that be wyse men, but rather receyue my counsel, and come hither to vs, that we may deliberate togeather, what conditions of peace we shal make for the safegard of our lyues, rather then to be destroyed, and that ye may vse the commodities of your countrey, beyng at rest and peace therein. For lyfe and quietnesse, is to be preferred before death and banishment. The inhabitauntes therefore of Hierusalem, both priestes, chiefe men, rulers, and all the noble men of *Iudea*, with the rest of the people, sent vnto Ioseph, saying, Take heed to thee selfe, that thou neuer consent vnto this, to receyue conditions of peace with them: but be strong and bolde to fight, vntyll suche tyme as thou shalt consume them, or tyll thou and all the people dye in battayle, and so shalt thou fight the fightes of the Lordes, for his people and his sanctuarie, with the cities of our God: In the meane season, be as be may, so thy power be not with them.

When

When Ioseph hearde the determination of the people of Hierusalem, howe all sortes with one consent willed by the embassadours the continuance of the warres, he was wonderfull wroth, and in a great furie he issued out with all his people, and set them in array agaynst *Vaspasian* and the Romane hoast, in which conflict were slayne very many of the Iewes. And from that day forward, *Vaspasian* began earnestly and fiercely to warre vpon the Iewes. He departed from thence to the citie *Gerarta*, a great citie in the hygher Galilee, besieged it, and wanne it, rased it, and slue all the people, man, woman, and chylde, oxen, sheepe, cammelles, and asses, leauyng nothyng alyue. And then he sayde, Nowe beginne I to be reuenged for the Romanes whiche the Iewes murdered in the lande of *Iuda*. From thence he departed, and brought his armie to *Iorpata*, where Ioseph remayned. The first day that he encamped about *Iorpata*, he releued his souldiours with meate and drynke plentie, and made them good cheare, then furnished euery man with weapons. So on the next morowe ear-
ly,

The warres of

ly, the Romane armie gaue a great shout, and besetted the citie rounde about on euery side. In this businesse Ioseph stood vpon a certayne towre, from whence he behelde the huge campe of the Romanes: wherefore he sounded forth a trumpeete, gaue a signe to batayle, issued out with the whole power of the Iewes that he hadde with hym, and set vpon the Romanes campe at the foote of the hyll, continuing the fight from mornynge vntyl nyght. And when it beganne to be darke, they ceased fightynge, and departed the one sort from the other, the Iewes into the towne, the Romanes to theyr tentes. In this batayle were very many slayne on both parties, aswell Iewes as Romanes. The Romanes aduauuncynge them selues, proudly and stoutly sayde, We wyl quickly vanquyshe this lytle nation, as we haue subdued all other nations that we haue conquered, that they shall annoy vs no more: and afterwarde we shall be at rest. The Iewes also on the other syde encouraged them selues against the Romanes, sayeing, At this tyme we wyl all dye together for the zeale of the

the Sanctuarie of our God, & neuer suffer these vncleane persons to polute it : and when we haue once destroyed them, we shalbe quiet . So what for the pryde of the Romanes on the one side, and the stifnecked stubbernesse of the Iewes on the other , muche people was slaine in that fight, for it continued tyl the second, thyrde, & fourth day. In this whyle al the Iewes that dwelt about Iozpata, fled to *Vaspasian*'s campe , and ioyned them selues to the Romanes, to ayde them . And euer as *Ioseph* skirmished with *Vaspasian* without the citie, *Vaspasian* sent a power to assaule the Citie. So *Ioseph* and his men fought with *Vaspasian* without the Towne , and the Iewes that were within the Towne defended the walles agaynst the routes of the Romanes , that was a lesser host made out of the mayne armie . But the Iewes that were left within the towne, began to dimynyshe euery day, vntill very fewe were left. The hardest also of *Ioseph*'s souldyers , and the worthiest young men that fought without, were all slayne , a very fewe except , with whom *Ioseph* fled, and recovered him selfe

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selfe into the towne , ramperryng up the gates after hym. But as *Vaspasian* with al his armie besieged *Iorpat* a long whyle, he espyed at length a conduit without, that ran into the Citie, whereof the citizens drunke, because the water therof was good and sweete that he cut of, and deryued the waters therof besydes the Towne, that it coulde no moze come into the citie, whereby the inhabitauntes of the citie were destitute of beuerage, haupng nothyng left them but well waters. *Ioseph* therefore percepyng that the conduit water, whereof they were alwates accustomed to drink, was taken away , conceived with hym selfe:

Nowe wyll the Romanes bragge and boast agaynst vs, and thynke to take vs at theyr pleasure , whyles we haue no water, but shalbe constrayned to dye for chryst. He tooke therefore garmentes, and dypped them in the well waters that were in the Towne, and hanged them here and there ouer the wall , to declare vnto the Romanes that they hadde water plentie in the Towne, least they shoulde conceyue any hope of swyfte winnyng

nyng the Towne, thynkyng they had no waters. Then commaunded *Vaspasian* a Mount to be raised nigh to the towne syde, to plant an iron ramme vpon, to batter the walles with, to beate them downe. The maner of the making of an iron ram, is thus. First they take a great long thicke beame, vpon the fore part whereof they put a great strong head, made like vnto a rams head, with hornes, al of principal strong iron, the weyght therof is as much as halfe the beame, and couereth the beame also to the myddes. Then fasten they into the ground, ouer agaynst the place that they entend to batter, two great Trees, lyke to masses of shyppes, betwen whiche, they hang the beame that is called the ramme, with very strong ropes made of Hempe, the best that may be gotten, & iron wyre twysted togeather. At the hynder part of this beame from the walward, are rynges of iron surely fastened, with ropes made of Hempe, and wyre tyed to them: that when the assaulters wyll batter the walles, they push forward the beame as though it were a Speare, and fasten his strong hornes amongst the

An iron ram.

The warres of

the stones. Then hang they weyghtes at the rynges of the hynder part, and muche people a farre of take holde of the ropes that come throughe the rynges behynde, and hale that hynder part of the beame vpon the grounde, and by suche meanes they shake the wall, that they make it to quake agayne. Thus in many places they wrest and wrenche out the stones of the buyldyng, so that afterwarde the wall falles downe. There be also other maner of engyns, as an iron ram, vpon foure wheles, bounde with iron, and fastened with iron nayles. To this they make foure feete as hath a ram, or moe, as the bygnesse of the beames requyareth. The byggest for the most part is of thyrtye cubites long, and the least of ten. And looke how many feete the ramme hath, so many wheeles hath it also, for euery wheele hath his foote by hym: and when they wyl batter a wall, certayne men appoynted thereunto drawe it first a good way of, then a great multitude of men take holde of the hynder part thereof, by foure porters or leuers of wood that are put therein, and with all theyr sway shoue forwarde the ramme

Ramme to stryke the wall that they wyl batter. The head of this iron ramme that goeth vpon wheeles, hath no hornes, but is blunt, made of the strongest kynde of iron, with a wonderfull thicke necke. They haue also vpon both sydes of the engyne, a pentacle of wood, for the sauegarde of them that shooue forth the ramme beynde, from the arrowes or stones of them that are vpon the walles. The rammes that Titus vled at Hierusalem, for the most part ran al vpon wheeles. Of the other sort, he had only two, as we shall declare in his place. The beame of this ram that we euen now described, was as thicke as ten men coulde fadome, the length thereof, was fyftie cubites. It was also holowe within, and filled with Dre hydes, folded and sowed togeather. The wood serued for none other purpose, then that the fashyon of the Leather might be set, as vpon a molde. The hynder part of the beame was couered ouer with iron plates. The Leather was put within, that the beame shoulde not breake with the poyle of the wayghtes that were hanged by the rynges beynde, whereas

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men appoynted for the purpose, haled at the ropes to draw backe the beame. The wood therfore that went about the leather, serued to keepe the Leather in fashion. They couered it with iron plate, least they that kept the walles, should set it on fyre. The hornes that were vpon the head of the ramme, were as many as they lysted, but neuer fewer then ten, and then the beame was twentie cubites long, nor also moe then fytie, and then the beame was a hundred cubites in length. Betwixt euery horne was the space of a cubite, and euery horne was as thicke as a man coulde fadome, the length was one cubite and a halfe at the least. The wooden wall or pentale was as long as the leather that was put within the beame, and it was set on both the sydes towarde the hynder part of the beame, to defende the menne that laboured to batter the walles, least they shoulde be hurt with arrowes or Dartes. The Ramme that *Vaspasian* vled at *Iorpat*, whiche he besieged, and me in it, was made in this sorte. The length thereof was fytie cubites, it had. 25. hornes in the head, whiche was as thicke as ten men,

men, every hoꝛne also was as thꝛicke as one man, & betwixt every hoꝛne the space of one cubite. The wayght that was hanged on the hynder part, was a thousande and fyue hundred talentes, every talent is about a hundred Troy wayght. The men that laboured in the executyng of this engyne, were fyfteeue hundred. To remoue it from one place to an other, or from one citie to another, were appoynted an hundred and fyfcie poke of Oxen, or els thꝛee hundred couple of Horses and Mules. When as they shoulde assaulte any fortes or cities that stode vpon hilles, then must they deuide it in part, and byng it vp to the siege by peecemele, and there set it together againe. Now when the Romans had battered the walles of Iorpatā, and Ioseph perceyued the walles to shake, he tooke great sacks, filled them ful of chaffe, and hanged them downe by the walles, that the hoꝛnes of the ramme coulde not come nygh the stones of the wall, but lichte vppon the sackes, whiche by the reason of the softnesse of the chaffe, byndꝛed and brake the stroke, that the wall was lesse hurt. For such is the nature of soft things,

N ii

The warres of

thynges, to geue backe to the harde, and to weaken theyr force. But *Vaspasian* seeing the subtiltie of *Ioseph*, vied also policie for policie : for he sent into the towne secretly *Iewes*, *spyes*, whiche when the batteryes shoulde be, myght cut a sunder the cordes that the sackes were tyed to, and with them slyppe downe the walles, where the *Romanes* were redy to receiue them, that they shoulde not hurt them in the fall : and immediatly they stroke the wal with the *Ramme*. There was at that present in the Citie, a certayne valyaunt man, named *Eleasar*, of the house of *Anani* the high priest that then dwelt at *Iherusalem*. This *Eleasar* perceiuing the *Romanes* to goe about to batter downe the walles as they dyd befoze, plucked out of the wall a mightie stone, so that he made a great hole or gappe, wherat he slid downe the wal, & light stridling vpon the engins, made fast an iron chayne to the hornes thereof, and gate agayne vp quickly and nimbly, from the beame into the Towne, with the chayne in his hande, for the wal was not very hygh aboue his head, as he stood vpon the *Ramme*. Then
other

other tall felowes tooke holde vppon the chayne, and fastened it to pillers & walles in the towne, that the Romanes myght rather be constrayned to breake theyr ramme, then take it away from thence. The priest *Elesar* yet once agayne boldly went downe and sate vpon the beame, slue fiftie men that laboured about the ramme, and the rest he put to flight: then returned into the towne, beyng drawen by agayne from the beame to them that were within the towne, greatly reioycing in his manhood. After that, went he vppon a hygh towre, from whence he tumbled downe with a myghtie force a great stone and a harde, vppon the head of the ramme, brake it, that both a great part of the head and the hornes fell vppon the grounde. For the iron that it was couered withall, was olde and rustie, so that it was muche wasted and eaten therewith, the ropes also were olde. After that *Elesar* went downe agayne, tooke part of the head that was broken, and hurled it into the towne, the Romanes that remained, eyther he slue or put to flyght. The archers shot at hym, and wounded

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hym with fīue arrowes, wherefoze by the helpe of his felowes vppon the walles, he clymed vp, othertwylse he had not ben able for the grieve of his woundes. The people then gaue a shoute for ioy of the victorie of the woorthy priest *Eleasar* that had slayne the Romanes, and broken theyr ramme, wherein they put their confidence, and brought part of it into the towne, and fastened it with an iron chayne, that the Romans coulde not pull ic backe agayne to them, nor haue the vse of it afterwarde. Wherefoze diuers of the valiauntest citizens of *Iorpatā* armed them selues that day, beyng styred with the great courage that they hadde seene in *Eleasar*, and went downe, hewed the beame into peeces, brought the poples with the ringes, & two mastes with them into the towne: and the same day dyed *Eleasar*, to great renoume, as one that hadde fought for the sanctuarie of the Lord, and for hys people and countrey of *Israel*, lyke a faythfull seruaunt and souldiour of the Lord: whom al the people mourned for, burying hym in the towne, honouring him for his death, woorthinesse, and faythfulnesse, appoynting him a woorthy

thy memorie also, for that he had waged
battaile with the enemies of the Lord. The
young men of the Iewes seeing this, and
specially two of them, y^e one called Nitra,
the other Polipus, men of wysedome and
vnderstandyng, and therewith experie
in the warres, being moued with zeale of
the God of Israel, opened the gates, and
issued out agaynst the Romanes, skirmi-
shed with them, and slue many of them.
But at length they were slayne them-
selues in the skirmishe for the sanctuarie of
their God, for Israel and theyr countrey.
When Ioseph saw the warres to encrease
more and more, he issued out, and made a
great slaughter in the Romanes tentes,
burnt the mount & engines of warre that
the Romanes hadde left, by whiche
meanes the warres waxed yet boater
and boater, insomuche that Ioseph re-
pelled the Romanes. For when they
sawe the Iewes so desperately geue theyr
lyues for their God and lande, they
woulde not abyde theyr force. Vaspasi-
an seeing his men shrinke, he stoode vp,
and encouraged them, exhortyng them
with fayre wordes and promises, as well

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gold and siluer, as meate and drinke, wherewith the Romanes allured, fought with Ioseph that day, vnto the Sunne setting, and as the batell waxed hotte, the Iewes wounded *Vaspasian* with an arrowe in his ryght legge, whiche sore dismayed the Romanes, when they sawe the blood runne downe his legge: and that day was a sore fight betweene the Iewes and the Romanes. *Titus* seeing his father wounded, sore abashed, ranne to hym to helpe hym, to whom his father sayde, Howe is it my sonne, that thou art thus astonied, take hart to thee, and with a courage reuenge thy father of these Iewes that haue nowe the better hande of vs. So both *Titus* and *Vaspasian* with all theyr whole host fought that day a very sore fight, and many were slayne of both partes, yea, very fewe were left on Iosephs part, with whom he returned into the towne. The next day the Romanes rayled a newe mount, in steede of that that Ioseph hadde brent, and planted another iron ramme thereuppon betweene two postes accordyngly, for *Vaspasian* hadde brought foure of this sorte with hym from

from Rome, but other battering peeces
vppon wheeles hadde he with him thirtie,
what more, what lesse, the bigger sort were
of. 30 cubites long, y^e least. 10 He broughte
also ten engines to hurle great and waigh-
tie stones withall, whiche he placed a-
bout the walles. The Romanes therefore
renued the warres and assaulces against
the towne as they were wont befoze: But
the towne was now desolate and naked
of the stoutest warlyke menne, for they
were all slayne in the fighes. Albeit, Jo-
seph remayned and a fewe with hym, who
went euery one and the women also to de-
fende the walles, for there was almost no
men left fitte for the warre. Then the Ro-
manes flung with the engines that stood
on the mount, stones into the towne on
euery syde. It chaunced that a great stone
hitte a woman with childe with suche a vi-
olence, that it passed through her body,
and carped the chylde with it, by the
space of halfe a myle. They cast vp and
rayled yet other mountes also, from
whence they flinged stones, and ano-
ther lyke chaunce happened. A stone
came and hitte one of Iesephs menne of
warre

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warre, a baliaunt man, in suche a sort, that
it diuided his head from his body, & made
it flie a large myle of.

At the same time, one of the Romane
souldiours deuised with hym selfe
howe to strike Ioseph with a venomed ar-
rowe, and gate hym vnder the wall where
Ioseph was, to accomplishe his purpose.
But Ioseph espied hym, and cryed vnto
hym, Holde thy hand thou wicked felowe,
and doo not kyll me. With that the felowe
start somewhat asyde, beyng afrayde at
Iosephs voyce: and sodaynely the Jewes
out of the towne powred hotte boyle vpon
hym from the wall, and his skinne was
skalded of, and he ranne away naked, how-
lyng and yellyng to the Romanes campe,
where he dyed. *Vaspasian* and his sonne
Titus were fully determined to continue
the assault, vntyll the .xlviii. day: not-
withstanding the walles were so hygh,
that they could not winne the Towne. Yet
at length the menne were so sore spent
within the towne, and they that remained
alpye so wythered with toplyng, that
they were not able any longer to fur-

nish

with their watche vpon the walles. This
vpon a certayne night *Vaspasian* and *Titus*
vnderstandyng, scaled y^e walles at a quar-
ter, where watchmen were lackyng, and
after them many other of the *Romane*
souldiours folowed, which went downe on
the inside, and brake open the great gate
of the towne, whereat entered the whole ar-
mie of the *Romanes*. And beyng within
the towne, sounded their *Trumpettes*, and
showted vnto battayle. The *Jewes*
with the alarum, tumult, and hurly
burly of the *Romanes*, awaked out of
their sleepe, and were soze afrayde. Not-
withstandyng, every man tooke hym to
his weapon, and dreyne to the market
place as fast as they myght. They hadde
made the market place of the towne so
large of purpose, that yf any businesse
shoulde happen, there myght come togea-
ther the whole citie yf they would. And as
they looked about them, they saw the *Ro-
mane* armie entryng into the towne by
the way that came from the great gate.
Then fought they with the *Romanes*,
and dyed euen in the market place where
they stode, exhortyng one another, and
saying,

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saying, Let vs dye here fighting, and neuer suffer our selues to be taken alive. But Ioseph and 40. men with him, woorthy men all, fledde out of the towne into a wood, where they founde a certayne caue, and hvd them selues therein. All the rest of the citizens were slayne in that conflict, for they woulde not yeelde nor commit them selues vnto the Romanes, they trusted them so litle. For on a tyme a certayne Iewe besought a Romane souldiour to save his lyfe, and the Romane sware vnto hym, saying, God deale thus and thus with mee, yf I slea thee, therefore yeelde and come hyther to me. The Iewe required hym to geue hym his ryght hande that he myght trust hym, and the Romane receyved hym his left hande. The Iewe being dismayed in that great feare, markt not that it was his left hande: But when the Romane hadde once holde of hym, he kept hym fast with that hande, and with his ryght tooke his sworde, and slue the Iewe that then was naked, haupng cast away his weapon vppon trust of the Romane. When the Jewes sawe howe the Romane regarded

garded not his othe, but slue the Iew, that
upon trust of his promyse and the oth had
yeelded hym selfe vnto hym, they determi-
ned to dye altogether, and neuer to trust
the Romanes : Whereupon they resol-
ued with them selues, bitterly to dye for the
holynesse of the Lorde God of Israel. But
in so dooing they slue muche people of the
Romanes, and farre moe then they hadde
doone in any other battayle : yet at the
length the citie was taken. When *Vaspasian*
had knowledg where *Ioseph* was
become, and of his company, he sent *Ni-*
canor , *Pilerinus* , and *Gallicanus* with
hym to *Ioseph*, to wyl hym to come
forth, and he shoulde haue his lyfe and
not be slayne. Uppon that *Ioseph* deba-
ted the matter with them that were
with hym in the Denne , requyring their
aduice. For my part (sayth he) and ye wyl
folowe my counsell, I thinke best we goe
vnto them , but vppon this condition,
that they wyl make vs a formall assu-
raunce of our lyues , effectually as we
shal require them , whiche doone, I doubt
not but *Vaspasian* when we come vnto
hym , wyl extende his fauour towarde
vs.

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vs. When those men perceyued Ioseph to be enclined to yeelde vnto the Romanes, they saide vnto him, We marueile at thee (O Prince Ioseph) at thee we say, that wast chosen out of thousandes of people, and promoted vnto the Priesthood and kyngdome, to sanctifie and hallow the Lorde God of Israel, wast also appoynted graunde captayne of so huge an host, and hast seene with thyne eyes the shameful reproche of thy people, with the displeasures and damages of thy sheepe, that thou hast yet any desyre to lyue in this dishonour. What seest thou, that thou wouldest desire to liue for? Shouldst thou not rather desire death then lyfe? Peraduenture thou perswadest thy selfe, that they call thee to saue thy lyfe, or for thy commoditie: but without doubt this were a bayne perswasion. For they call thee for none other intent, then to take thee a prey, and to bragge howe they haue taken Ioseph, that was consecrated and addict to the warres, and make it an argument that they power prospereth. Nowe therefore (our deare brother and our Prince) consyder that this they wyl
do:

noo : yea yf they saue thy lyfe. But put the
 case they put thee to death : were it not
 better for thee to dye of thynne owne sword,
 then of theys? Yea, if it were for nothyng
 but for this, it is better for thee to dye then
 to lyue: least thou shouldest heare their re-
 proches, theyr upbraidynge, and theyr
 quarrellynge. And yf they preserve thee a-
 lyue, neuer thynke they do it for thy good,
 but rather for thynne ignomynie and shame,
 whiche is farre greuouser then death it
 selfe. Wherefore our deare brother and
 our Prince, what commeth in thy mynde,
 that thou purposest to lyue after that thou
 hast lost thy people and thy brethren : and
 to what purpose serueth thy lyfe after
 they be gone ? Marke and consider di-
 ligently what Moses (of woorthy me-
 moxy) our maister dyd, how he spake be-
 fore God touchyng the people of Israel.
 O pardon theyr synnes (sayth he) or els
 blot me quite out of thy booke that thou
 hast wrytten : howe he woulde not lyue
 after the destruction of his people, al-
 though the Almightye sayde vnto hym,
 Let me alone, that I may breake mine
 anger vppon them, and consume them.
 Why

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Why doest not thou call to thy remembrance Aaron his brother, that went before thy life and death, in withstanding the angel that plagued the people, and offered hym selfe to dye for his people, that the plague myght cease from Israel: Where is kyng Saul, & his sonne Iehonathan that fought for the people of God, and dyed in the fielde: Could not Saul haue saved his life, and his sonnes both, yf he had ben so disposed: But he when he sawe Israel haue the overthrow in the battayle, had no desyre to lyue any longer, but chose rather death then life, and would not be separated from his brethren neyther in life nor death, aswell he, as Iehonathan his sonne, those dearely beloved and most amiable menne (as the Scripture testifieth them.) Why doest thou not remember (our deare Prince) the righteousness of David the annointed of the Lord, who seeing a most greivous pestilence to rage vppon the people of Israel, sayd, Let thy hande (O Lord) I beseech thee be turned vppon me and my fathers house. For I am he that haue sinned, I haue transgressed: as for these

these thy sheepe, what haue they doone?
what haue they offended? where is the ho-
ly lawe smothered and styfled in thy hart?
Art not thou an annointed priest that hast
declared and taught vs thy holy lawe,
whereby we might learne howe to loue
our Lorde G D D with all our hart, and
with al our soule, and with al our strength?
If it be so that the seruice of G D D
consysteth not in this, that we shoulde
loue whom he loueth, and dye for his co-
uenant and Sanctuarie, togeather with
his seruautes that be slayne for the vnitie
of the name of the Lorde: wherein stan-
deth it then? Hast not thou oftentimes taught
and proued vnto vs, howe that euery
man that dieth in the warres for the Lorde,
his Sanctuarie, his people, and his
lawe, he is to be counted in the Lordes
lotte, and made woorthy to goe vnto the
great lyght, and shall not see euerlastyng
darkenesse? Art not thou that Ioseph the
Priest that hast cryed so often in battayle,
I am Ioseph the priest, consecrated to bat-
taye, that haue bowed my lyfe for the peo-
ple of the Lorde, his Sanctuarie, and his
land? But now when thou hast yelded thy

Di

selfe

The warres of

selfe vnto them , and they order thee dispicefully, what wilt thou say vnto them, or what amendes canst thou haue at theyr handes ? I put the case they cast in thy teeth, and say thy wordes be but lyes; how shalt thou auoyde the reproche? Art not thou he that saydest men shoulde fight for the people of GOD, vntyl they die in the conflict, & in so dooyng, theyr death shoulde be a raunsome for theyr synnes : and that they were sure to goe to that great light, that is the lyght of lyfe . Whiche yf it be true accordyng as thou hast sayde , why then wilt thou shunne death , and not followe thy people that are gone before thee to that same lyght ? Euer hyther to thou hast had the vpper hande wheresoeuer thou camest, in so muche that they that hearde of thee, trembled for feare : and nowe wilt thou yeelde thy lyfe into captiuitie to the Romanes as a vyle slaue ? Shal not this thy dishonour redounde also vnto the people of GOD? Thou that art a Prince, a King, & Priest, wilt thou be bounde in chaynes? Euery man shal say, This is he that hath geuen his souldiers, and the rest of his people to dye, but hath

hath saued hym selfe, and his owne lyfe.
 So when they had made an ende of talke,
 eche man drew out his sworde, and
 came vnto hym in the middelt of the
 Caue, saying, Hearest thou, thou Ioseph
 our Prince, yf thou wylt be ruled by vs:
 fyrst we shal flea thee as a Lorde and a
 great Prince, and thou shalt choose what
 death thou wylt dye on, that thou mayest
 dye honourably. But yf thou refuse to
 dye honestly, assure thy selfe of this, that
 we wyl every man set vppon thee and
 flea thee. Ioseph answered, In deede
 I knowe my brethren, that your wordes
 are iust and true. For who is so madde
 to desyre to lyue in this hurly burlye?
 and woulde GOD that he woulde cal my
 soule vnto hym, and receyue it vnto hym
 also. For I am not ignorant that it
 were more expedient for me to dye then
 to lyue, for the great troubles that haue
 passed through my braynes. But he know-
 weth the secretes of mens hartes, and
 he it is that geueth lyfe vnto menne. It
 is GOD that closeth soules within the
 bodyes, and letteth them out agayne,
 because he is the lyving GOD, in
 whose

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whose handes remaine the soules and spirites of all lyving creatures. He hath left with vs the spirite of lyfe, and closed it vp within our bodyes. What is he then that wyl open that he hath shut? How shall we loose that he woulde haue bounde and knyt fast within vs? Doo ye not all knowe howe the lyfe is a thyng that he hath left with vs to keepe, and that we are his seruantes? If then we cast away lyfe before that **G D** take it, shal he not woorthly be displeased with vs, so that we shal not fynde lyfe in the place of the liuing with Abraham our father, of famous memory, and with those iust and godly men our forefathers? Doo you not know, that they went not vnto **G D** before they were called, and when they were called, they came: and so dealt **G D** with all holy and godly men. To Moses our maister, of woorthy memory, the elect of **G D**, ye know that the Lord **G D** of Israel sayde, Get thee vp vppon this mountayne Abiram: and so he dyd. But he woulde not haue doone it of hym selfe, had not **G D** called hym. Whereby ye may see, it is not lawfull for a man

to surrender his lyfe vnto God, except he require it agayne. Take example (I pray you) of Iob, what tyme he curst the day that he was bozne in. Myght not he eyther haue hanged hym selfe, or haue runne vpon a knyfe, or at the least, haue followed his wyues counsaile to curse God and dye? Notwithstanding he abode patiently in most extreame payne, waytyng tyll God demaunded agayne his lyfe, and then restore it vnto his Lorde God, and woulde not restore it vndermaunded, but taryed tyll his appoynted end came. Kyng David also of famous memorie sayd, Lead thou my lyfe out of this pynfolde and prison. For he knewe that the lyfe was inclosed in the body, and that none myght let it forth but G D D. I wote well that death is a great commoditie, so that the soule may returne in his due tyme vnto God, that gaue it vs. I knowe also that he that dyeth in the warres of the Lorde, he shall come to the great lyght. But I knowe not what can appease Gods wrath towarde the soule of that man that killeth hym selfe, and maketh hast to restore his soule

D iii

before

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before his tyme, and without the Lordes calling. Wherefore my friendes and brethren, I woulde ye shoulde knowe it, I am no more cowardly then you, & I do not disagree with you, because I am of a faint hart for feare of these present calamities: but that I knowe I should commit a heynous offence agaynst the Lord, if I should kyll mee selfe. And howe say ye (you princes) that sticke vnto your God, to you I speake, tell me who shal make intercession vnto God for vs, yf we shoulde commit this sinne, and eche kyll other? Woulde not a man iudge hym a slaue, a foole, a forward person, a rebell, and a desperate man, that shoulde be forced with any miserie, to be so mad, that because all thynges fall not out as he woulde wyshe, woulde therefore hang or desperately murder hym selfe with his owne handes? Suche ye knowe the lawe thus punisheth: Theyr ryght hande is cut of, wherewith they forced them selues to dye, then, they are left vnburied, as menne that haue destroyed theyr owne soules: By what reason then shall we kyll our selues? I woulde wyshe that we myght be slayne of

of our enemies, rather then we shoulde
so shamefully murder our selues, whereby
euer after we should be taken for manslea-
ers.

If any man slea hym selfe, as dyd
Saul whom ye commended, without
doubt he committeth a haynous crime,
and suche a one as no satisfaction can be
made for. Besides that, he shalbe recke-
ned faynt hearted, and as one that dispay-
reth of his recouerie. Wherefore our fore-
fathers haue taught vs: A man ought not
to dispayre of his safegarde and deliuerance,
whiche commeth of God, no not when the
knife is put to his throte to cutte it. For
kyng Hezekia of famous memorie, when
he hearde these woordes of Elatas, that
woorthy Prophete: Make thy wyll, and
set thy thynges in a stape, for thou shalt dye,
and not escape: Neuerthelesse, he faynted
not, nor ceassed to pray vnto God, for the
prolongyng of his lyfe in this worlde,
that he myght amende his lyfe, and sende
a better soule vnto G D D. Then the
Lorde God of Israel, seeing his vnwee-
ried and strong hope, with his repen-
taunce, suffered hym to liue. 15. yeeres yet
longer.

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longer. But as for Saul, he was not appointed king ouer Israel after the Lordes mynde, but alonely by the peoples, that craued vppon Samuel, *Geue vs a king to raigne ouer vs.* Wherevpon afterwarde God departed from Saul, for he was not obedient to Gods wyll, but went about by force to establishe his kingdome. The lord then seepng the wickednesse of his harte, gaue hym ouer, and chose hym another to be kyng ouer his people, annoyntyng Dauid his seruauant, whyles that Saul was yet lyuyng. Whiche Saul perceyuyng, persecuted Dauid, and laboured with all his endeouour to destroy hym, because he knewe **G D** was with hym, and prospered all that he dyd: whereas contrary, all went backward with hym. For these causes, I say, he chose rather to dye then lyue, and woulde not lyue after the people of Israel was ouerthrowen in the mountaynes of Gilboa. And in myne opinion, he slue hym selfe for nothyng, but for that he was a faynte harted cowarde, and viterly dyspayned of his safegarde. For although he sayde, *Lest these vncircumcised come and runne*

matbrough: Yet yf he hadde been of a
 valyaunt courage, he woulde haue stan-
 ded to his defence vnto the death: per-
 aduenture G D D woulde haue deliue-
 red hym. But he contrary, all in dispayre
 procured hym selfe and his sonne a
 shamefull death. But ye shall consyder
 this, he was an vnmmercifull kyng, and
 therefore dyd G D D ryd hym out of the
 worlde. For as he dyd not spare his owne
 lyfe and his sonnes: so dyd he not spare
 others. And where as ye alleage Aaron
 vnto me, I woulde knowe of you, why he
 dyd put hym selfe betweene the lyuyng
 and the dead. Was it not because he
 woulde turne away the plague from Is-
 rael? If he had knowen that he hym selfe
 shoulde haue been stricken therewith,
 doubtesse he woulde not haue striuen a-
 gaynst the striker. But trustyng in the
 holynesse of his ryghteousnesse, he stode
 before y angel to delpue Israel from that
 miserie. I am not to be compared with
 Aaron, albeie I am one of his chyldren,
 and neuer yet in all my lyfe dyd I shyne
 to venture my lyfe in the warres of the
 Lorde. And nowe I am not determined

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to kyl mee selfe, lest I should sinne against God, and spoyle my soule of hope of saluation. I knowe it well, it were moze expedient for me to be slayne of myne enemies, then that I shoulde slea mee selfe. And yf ye say the woorde, let vs goe forth, and todaynely set vpon our enemies, to kyl, or be kylled in the battayle of the Lorde, and so shall we doo well: peraduenture God wyll geue them into our handes. For God is able to saue as well by a small armie, as by a great. Then yf you see me to be afrayde of myne enemies swoorde, ye shall thereby knowe me to be a dastarde, and one that fawneth vppon his enemies, and hunteth for theyr fauour. But you shall see me goe afore you, as a valiaunt manne shoulde, nor once turne my face from death. What dyd ye euer see in mee, that ye shoulde iudge me fearefull? Dyd ye euer knowe me to refuse to fight? In the towne of Iorpat I haue euer kept my quarter and warde, and euery day haue I fought with myne enemies, whom I haue not spared, but impayred, and that not a lytle, whyles I defended that litle citie. 48. dayes agaynst them.

them. For I thought with my selfe, per-
adventure I may dye away the enemies
of the Lorde out of our lande, and put
them by Hierusalem, that they goe not
thither. And so haue I foughten with
them, tyll all my valiaunt Souldiours
be spent, and none left but you. I coulde
no longer withstande theyr force, yet I
woulde not yeelde mee selfe as a priso-
ner vnto them: therefore I fledde hither
with you into this caue. Nowe there-
fore brethren, ye shall vnderstande, that
death is commodious and good in deede,
whiche commeth in his tyme: But it
is neyther good nor godly, for a manne
to kyll hym selfe and his brother, to
goe afterwarde for that deede into Hell
and perdition. And what other thyng
canne more clearly set forth a mans
manhood and haute mynde with his
hope in G D D, then for a man to suffer
patiently, what so euer chaunceth vnto
hym, vntyll his ende come. Beholde,
the Lions and other beastes, howe they
are woont to withstande theyr aduersa-
ries that lye in wayte for them, to the
intent they may saue theyr lyues:
whose

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whose armour is their teethe and clawes,
wherewith neuerthelesse they hurt not
them selues, but vse them agaynst other
that assault them, til they either ouercome,
or be ouercommed.

We, although we haue no warlike wea-
pons, yet hath nature armed vs as wel as
them: for albeit we be not of such strength
as they, yet haue we suche armour, that
we may defend our selues therewith, both
from man and beast. But howe can we
breake the bande of loue one to another
that proceedeth from God, whiche hath
chosen vs to his people and inheritance,
to sanctifie hym? Howe then may we be
enimies togeather, and one kyll another?
If that be true, as ye can not denie it, that
although we be many thousandes, yet we
are counted as one soule, and members of
one body: then howe canne any manne
euer finde in his harte to strike his owne
eyes or feete, or any other of his mem-
bers, to destroy it, except he be madde, and
besides hym selfe? Moreouer deare bre-
thren and friendes, consider to what ende
the maister of a shyppe dooth abyde the
tempest of the Seas, and sturpeth day
and

and myght with the flooddes therof. Doth
he it not to saue the shyp, and his lyfe from
death? If so be it, he woulde wyllingly
for the nonce put him selfe in ieopardie of
tempest, or runne vpon rockes: woulde
not the Merchaunt men say, See yonder
desperate felowe that destroyeth himselfe,
his shyppe, with the merchautes, and
theyr rycheesse? Suppose an earthly kyng
shoulde geue his officers to keepe certaine
precious Jewels: were it not conuenient
that they shoulde keepe them tyll such time
as he shoulde cal for them agayne? If they
shoulde at theyr pleasure cast them away
before the kyng call for them, shal they not
meoue hym to anger? And yf a man
come into the presence of the kyng vncal-
led, wyl not the kyng checke hym, and say
vnto hym, What doest thou heare before
I cal thee? So now, all the soules of Is-
rael are the Lordes, who hath bestowed
them vnto men accordyng to his mercye
and good pleasure, who also wyl re-
ceyue them vnto hym agayne when it
pleaseth him: and when his tyme is come,
euery soule shall depart vnto his place of
rest. Therefore yf a man wyl with his
handes

owne handes , let forth his soule out of his closure before his tyme, G D D wyl not receyue it , neyther shal it fynde any rest, but be destroyed. And why? Because it is expelled and thurst out of his place before his tyme, and before G D D do cal it : wherfore it shal wander incessantly for euer . Why then (my deare brethren and friendes) do you aduise vs to kyl one another , and to expel and banyshe our soules from vs , they not called for ? Howe can we put away this opprobrie? How can we make amendes for this synne? Who shal pray and make intercession for vs? And with this Ioseph burst out on weeping abundantly, that they laught hym to scozne.

THEN Ioseph helde vp his handes to heauen, saying : Thou Lorde almyghtie art our father , thou haste shapened vs, and by thy great mercy taken vs out of the clay: thou art he that ledest vs in thy fayth , and the multitude of thy mercies and benignitie towardes vs hath not ceased . And although our
 sinnes

sinnes haue separated vs from thee, yet
neuerthelesse , we are thy handywoorke
euery one of vs , and of long haue been
called thy people. Thou art Lord ouer
al creatures and soules. Thou doest what
thou wylt, and no man dare say to thee,
why doest thou so? Thou art our father,
we are clay, thou hast geuen vs our shape
and fashyon . Therfore yf it please thee
to take our soules , take them by the
handes of thyne Angelles, that we com-
mit none euyl agaynst them. And if these
my felowes that be present with me,
wyl not be partakers of my prayer :
Beholde my lyfe alone , for the whiche
I beseeche thy benigne clemencie , yf it
please thee to take it , for thou gauest it
me , therefore doo with it what so euer
shall seeme good vnto thee , it is in thy
handes, thou lendest it me, and hast pre-
serued it within me. I wyl not destroy
it my selfe, or lette it out of pryson before
thou demaunde it. For thou knowest that
As man can not lyue without thy decree
and appoyntment , so lyke wyse he can not
dye without the same . Unto thee there-
fore doo I lyft vp myne eyes, thou that
dwellest

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Dwellest in heauen, to deale mercifully
with thy seruantes and with me, to turne
our hartes that we consent not vnto this,
to murder our selues. If thou knowe
any amongst them, that entende so wpe-
ked an Act, I beseeche thee, O Lorde
my G D D, let me fynde fauour in thyne
eyes, geue them an hart to heare hollesome
counsaile, that I may delyuer my selfe
and myne owne lyfe, whiche I commende
into thy hands, that thou wouldest receiue
it vnto thee, for in thy hande is the lyfe of
euery lyuyng creature. Thus when Ioseph
had finished his prayer, he turned
hym vnto his felowes, and saluted them.
Then sayde they, Thyngkest thou therfore
to mooue our myndes, because thou hast
prayed vnto G D D for thee selfe and for
vs? dyd not we tell thee ere whyle, lyke
as we tell thee now, that we are deter-
mynded to dye by one meanes or other?
wherefore say thy mynde, and tell vs
what kynde of death thou wylt ende thy
lyfe, for we haue euer known thee a
iust man and a woorthy Prince, therefore
art thou woorthy to dye fyrst. Ioseph per-
ceyving that his felowes were utterly
determini

Determined to die, and would geue no eare
to his perswasions, for he could by no rea-
sons drawe them to his opinion, he went
subtily to worke with them, on this wise:
Seeing it wyl be none otherwise brethren
quoth he, I wyl shewe you my device. We
are determined to dye yelap, and that vpon
your owne swoordes, therefore there
is no better way, then to doo it by lot, in
this wise. Let vs cast lottes amongst our
selues, that we may be ioyned togeather
by couples, then wyl we cast lottes which
couple shal dye fyrst. After, they two shal
cast lottes betweene them, whether shal
kyl his felowe, he that remayneth, shal
choose hym one of the seconde couple to kil
hym. Lyke wyse the seconde couple shal
cast lottes betweene them selues who
shal dye fyrst, and he that is left, shal
choose him one of the thirde couple, whom
he hath a fancy to be kyled of. Then
they shal trye by lot who shal dye fyrst,
who beyng slayne, the other may choose
hym selfe one of the fourth couple to kyl
hym, and so euen tyl al be slaine, that we
see not the captiuitie of our people. The
last couple that shal remayne, shal doo
thus

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thus: runne one vpon the others swoorde,
or els let them cast lottes betwene them
selues, and vpon whom it falleth, let hym
dye first. But forasmuche as we are four-
tie & one, so that we can not be iustly ioy-
ned in couples: let vs cast lottes first of al,
and see whiche of vs shal first be slayne, and
when he is once out of the way, then let vs
diuide the couples. He that is to be slaine
first, let him choose out one of the first cou-
ple to be slayne of, and when he is dead,
the first couple shal cast lottes, and doo
as I haue deuised. Then euery man
lyked his deuise (whiche was Gods doo-
yng, who hearde Iosephes prayer) and
sayde al with one mouth, We wyl doo
as thou hast deuised, and to thee it par-
teyneth to diuide the menne, and to cast
the lottes. Ioseph answered, But let
vs swear by the name of the Lorde, that
this deuise shal stande, be ratified, and
perfourmed. Whereunto they accorded,
and sware al by the name of the Lorde,
that they woulde haue that deuise to be
ratified and kept, whiche Ioseph hadde
invented by castyng of lottes. Then Ioseph
beganne to make lottes, who shoulde be
the

the odde man, and it light vpon Ieboia-
da a Priest, the sonne of Eliakim, a Galile-
an, which was a valiant man, and chieffest
in euery counsel next to Ioseph, and the
principall perswader of this wycked fact
to kyll them selues. After that, dyd he cra-
fly diuide them into couples, so that the
lot of his owne couple came fourth last of
all, who looked to be saued, and trusted in
God, beleeuing that he would deliuer him
from this abhominable deede. Then Iebo-
iada chose him one of the fyrst couple, who
sue hym. That doone, the first couple cast
lottes betweene them, so the one kyllled
his felowe, and choose hym one of the se-
conde couple to kyll hym. Then they of
the seconde couple cast lottes betweene
them selues in the presence of Ioseph, and
the one kyllled the other, then he that re-
mayned chose him one of the thyrde cou-
ple to slea hym. And in this manner dyd
they, tyll they were al slayne, and none
left alyue but Ioseph and his felowe, who
sayde vnto Ioseph. Go to, let vs cast lottes,
that we may goe to our brethren. Ioseph
answered hym, We wyll doo so, if thou
be so disposed: but fyrst heare me, I pray
thee

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thee speake a fewe thinges in thine eares. Tell me, haue not these sinners rebelled agaynst God in this murdering of them selues to shamefully: neyther coulde I by any meanes diswade them, nor hale them from this opinion. Wherefore should we two sinne against God so greuously, and agaynst our owne soules? If the lotte shoulde so fall that I shoulde kyll thee, I shoulde be counted a mansleare, and that woorthily: and it may so chaunce that I shall escape after thee, and saue my lyfe. But yf the lotte shoulde so fall, that thou shouldest slea me, thou shouldest be taken also for a murderer, and peraduenture thou shouldest not escape after me, yea, although thou thinkest yes. But assure thee selfe of this, we loose our hope in God, inasmuche as we sinne agaynst our soules. For al these men that thou seest here dead, loe, they haue sinned against theyr owne soules, dyeing without discipline and all good order. If thou wylt say, howe shall we doo for our othe that we haue sworne? Dooest thou not know, that he that breaketh a wicked othe, dooeth nothyng wickedly hym selfe? For a man is not constrained

strayned to perfourme an othe vnto God,
 but to the keepyng of his lawes: and here-
 vpon it is that David sayth, I haue sworne
 and wyll perfourme. For neyther vowe
 nor othe, that is made agaynst the com-
 maundementes of God, can be ratified be-
 fore God. And that more is, before that
 we sware, our fathers sware fyrst a great
 whyle ago at the mount of Sanai, that
 they and theyr chyldren woulde keepe the
 lawe of the Lord. Moyses also made a coue-
 naunt with them vppon the same, and not
 onely with them that then were there, but
 also with vs. Howe then dare we be so
 bolde to sware, to breake the law of God,
 and become manquellers: seeyng it is one
 of the ten commaundementes expressely
 Thou shalt not kil. Wherefore my brother,
 thou shalt vnderstande, that we neede not
 to be sollicitus nor carefull for the othe that
 we haue made, but rather to breake it, for
 God wyll neuer be displeased with vs for
 that. For I beyng afrayde of these wycked
 persons, that lye nowe here dead, vnder-
 inuent this subtyll meanes, and way to
 sware, that I myght saue my lyfe. Thou
 therefore my brother, yf thou wylt be ru-

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led by myne aduise, thou shalt saue thy
 lyfe and myne, and I wyll cast no lottes,
 nor perfourme the othe that we made:
Whiche is not good in the lawe. If thou wilt
 not, I wyll withstande thee, and fight
 with thee, to kyll thee, and scape mee selfe.
 And with this Ioseph lept backe, and drew
 out his sword, standing ouer against him
 at his defence, to see what his felowe
 woulde aunswere. His companion hea-
 rying this, sturred neyther hande nor foote
 agaynst him, but sayd, Loe, I am content,
 doo what thou thinkest good, because thou
 art a man of God. And blessed be the Lord
 God of Israel, that hath not withdrawen
 his mercie from me, but made me to be in
 thy lot, whereby my soule is saued from
 going to hell: thy lotte is a iust lotte. For
 the Lorde wyll not leaue the scourge of sin-
 ners, vppon the lotte of the iust. Much els
 besides this spake Iosephes companion
 vnto hym, for he was sore afrayde of hym,
 lest he shoulde haue kylled hym, yf they
 hadde encountred togeather: for Ioseph
 was the better man of his handes, and
 therefore Ioseph chose hym into his lotte,
 that he myght be able to make his par-
 tie

he good with hym. In this poynt Ioseph played the wyle mans part: for he escaped by this meanes, both from the handes of those wycked fooles, and also from his felowe.

Therefore Ioseph called out of the caue to captayne Nicanor, and sayde to hym in this wyle: Wylt thou promise me, that neyther thou, nor any of thy men that be here with thee, or in the Romanes campe, shall kyll vs, before thou hast brought vs vnto *Vaspasian*: and let him doo with vs as he thinketh good. Nicanor answered, So and so deale God with me, yf I fulfyll not thy request, yf so be it thou wilt come forth vnto me togeather with the men that thou hast with thee. Ioseph answered, I wyl come forth vnto thee, and so many moe of vs as be alpyue: for so is it come to passe, that some of vs be dead here in the caue, wherefore howe can they come forth. Then sayd Nicanor, Neuer thinke (freende Ioseph) that I am come to deceyue thee, come forth and trust in thy Lorde God, for thou needest not to feare. Ioseph sayde, Swear vnto me this, by

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the

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the God of Israel, although he be vnknown vnto thee. Nicanor answered, I sweare vnto thee by that God that made the worlde by his wysedome, that thou needest not to feare me, but boldly mayest come forth vnto me. So Nicanor made a couenaunt with Ioseph and his felowe, confirmyng and ratifyng it in wytyng, after the manner of the Romanes: and reaching it into the caue vppon a speare, holding the point of the speare in his owne hande, Ioseph tooke the wyting, read it, and beleued Nicanor: then came he forth to Nicanor, and his felowe with hym. When Nicanor sittynge vppon his seate of estate that was made hym there in the wood nygh to the caue, sawe Ioseph come towardes hym: he rose vp, and embracing hym, kissed hym, set hym on his ryght hande, and wept with hym abundantly: he honoured his felowe also, placynge hym betweene Polirinus and Gallicanus, whom he hadde at that present with hym. Then Nicanor asked hym for the rest of the menne that were with hym, wyllynge that they shoulde come forth, and he woulde honour them also,

also, and doo them no harme. *Ioseph* declared the whole matter vnto hym, what was become of them. *Nicanor* hearing of the pertinacious stubbernesse of the *Iewes* hartes, and theyr wycked intentes, was woonderfully mooued. So then he rose and went from thence with *Ioseph* and his companion vnto *Vaspasian*. When the *Romane* armie sawe *Ioseph*, they were greatly astonied, & gaue a mighty shout. Some reioyced that *Ioseph* was taken, sayeing, This is good lucke, that our eyes shall see our long expected desire. Other lamented and let teares fall from theyr eyes with pensue hartes, sayeing, Is not this that woorthy man who made all the *Romanes* host to quake for feare, and whose fame and renoume was knowne throughout all landes? Howe is it come to passe that so myghtie a man is taken in his owne cuntry, and amongst his owne people? If this chaunceth vnto suche a man to be taken in his owne lande in the myddest of his familie and friendes: howe shall we escape in a straunge lande? Certayne euill disposed persons of the *Romane*

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Souldiours went to *Vaspasian*, and sayde,
Syr, you shall doo well to commaund this
man to be slayne without mercie, that
hath been the destruction of so many of the
people of the Romanes. This is the selfe
same that shot the arrowe, and stroke you
in the legge, put hym to death, and then
shall ye be sure he shall neuer moue warre
more agaynst you. If you doo not, ye shall
see hym one day agayne rayse an armie a-
gaynst vs, and destroy vs. But *Ioseph*
founded freendshyppe at *Titus Vaspasians*
sonnes handes, whiche came of the Lorde.
Therefore when he hearde those wycked
mens woordes, that despyred *Vaspasian* to
put *Ioseph* to death, he improued theyr ad-
uice, and partly in mockage he taunted
them, saying, Wyl you tell my father
what he hath to doo? wyl you geue
hym so wycked counsell to slea that man
that yeloveth hym selfe to vs, bypon the
trust of our league and bande of freend-
shyppe, whiche you nowe goe about to
bryake and frustrate? Dyd not captayne
Nicanor in my fathers name and *Cae-
sars*, with all the Romanes, make a
couenaunt with hym? Take heede what
you

you say. Is it not treason that you goe about to breake y^e Cesareal fidelitie? Moreover, who can tell whether it may so happen that some of vs be taken by y^e Iewes, lyke as Ioseph is prisoner at this present with vs? When *Vaspasian* hearde his sonnes wordes, it pleased hym, and he spared Ioseph, not sufferynge hym to be slayne: but committed him to a certayne captaine of his, and caried hym about with hym through the cities, togeather with kyng *Agrippa*. After this, *Vaspasian* remooued his campe to *Thalmida*, whiche also is called *Accho*, and from thence he went to *Cesarea*, a great citie. When they of the citie sawe Ioseph, they cryed vnto *Vaspasian*, kyll hym, kyll hym, or els he wyl one day be an occasion to styre great warres agaynst thee. But *Vaspasian* gaue no eare to them. Whyles he was at *Cesarea*, tydynges came to hym, that the Citizens of *Papho* inuaded and spoyled the Isles that were subiect vnder his dominions with a nauie. *Vaspasian* hearing therof, commaunded to lay in wayre for them, that they myght be met withall. So there was an ambushe layde with out the towne, and it came

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came to passe, that when the Pirates were gonne out a roauyng, *Vaspasian* entered the towne, and tooke it without great resistance, because their souldiours were absent. When the Rovers therefore returned with theyr Maie, and saw the Romanes in the citie, they laboured to arrive and set a land: but sodenly a huge tempest and a mightie storme, droue all theyr shippes agaynst the rockes that were in the sea shoze, (for there was no haven for shippes) and there they were lost many of them: and suche as swamme to lande, the Romanes slue. They that were drowned in the sea, and slayne by the Romanes, were in number foure thousande, good menne of warre: besides them, were slayne in the towne. 40. thousande, all Jewes.

This doone, *Vaspasian* set forth *Valericus* and *Taribus*, two Romane captaynes, with his sonne *Titus*, who went, besieged, and wanne the townes of defence that were in *Galilee*. And thus dyd *Titus* vse them. They that yielded vnto hym, he saued theyr lyues:
and

and who so euer withstoode hym, he slue. Moreover, al the cities that belonged to Agrippas in Galilee, he restored them vnto him againe, onely *Tiarus* except, which he utterly rased, and slue al the menkinde, specially suche as were apt to the warres, solde also theyr wyues and chyldren. And this was the onely citie in al Galilee, that *Titus* shewed suche rigour and extremitie vnto. *Vaspatian* departyng thence, tooke his iourney to *Gamala*, whiche is a citie vppon the toppe of a Mountayne. The name thereof is called *Gamala*, of an Hebrew word *Gamal*, that signifieth to quite or to doo a good turne, because it is the best citie that belongeth to *Agrippas*, and the inhabitauntes thereof were al very ryche. The citie also called *Seleucia* was not farre distaunt from it, a countrey replenished with good Townes, Gardens, Brookes, and al kynde of fruitfull Trees. *Agrippa* besought *Vaspasian*, that he woulde not destroy this Citie: let me goe fyrst (sayth he) and offer them peace, peradventure they wyll take it, that they may saue theyr lyues from destruction. *Vaspasian* was in-
created,

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reated, saying vnto hym, Go and doo as thou wilt, for thy honours sake I wil doo so muche for thee. So *Agrippa* went to them, and spake friendly and peaceably vnto them, and they receyued hym in lyke manner, but they meant decelte, saying, Thou art our Lorde and King: to whom therefore dooth all that is of any pryce, or to be despyed in al *Israell* belong, but vnto thee: therfore come neere vnto vs, and debate the matter with thy seruauntes. *Agrippas* credytyng theyr woordes, came harde to the Citie, and as he lystened to them that talked with hym, one cast a great stone from the wall, which light iust betweene his shoulders, with suche violence, that it stroke hym prostrate to the ground, and brake his backe, with one of his armes also. But his seruauntes stept to hym, tooke hym vp, and carryed hym to *Vaspasian*: who seeing hym so sore hurt, sware he woulde neuer goe from thence, tyll he had taken the Citie, and ordered them in lyke maner as he dyd *Tiarua*, to leaue neuer a man alpyue therein. The *Roman* Physicians dyd bestowe suche diligence about *Agrippas*, that they cured hym,

hym. *Vaspasian* in this rage agaynst the *Seleucians*, because they hadde wounded the *Kyng*, besieged and assaulted them. The *Iewes* within the *Towne* encouraged one an other, sayeing, Let vs stycke to it now, and playe the men, for we haue none other hope to saue our lyues, seeing we haue thus ordered the *Kyng*. Certayne stout men of them therefore issued, and encounteryng with the *Romanes*, made a great slaughter amongst them. After that, the *Romanes* addressed theyr engyns, planted theyr iron *Rammes* that they brought with them agaynst the walles, and by that tyme nyght came, battered a great part thereof downe to the earth, that *Vaspasian* and muche people with hym myght enter at theyr pleasure. But *Vaspasian* gaue commaundement to his armie, that they shoulde not enter that nyght into the *Towne*, but stande and compasse the walles vntyl morowe, that they myght see howe to wyne it. Notwithstandyng, they woulde not be ruled by hym, but entred. Then the *Iewes* came vpon them, drew the streetes
with

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with chaynes, and closed the wayes of the Citie, entrappng them in such a sorte, that they could goe neither one way nor other. After that, set vppon them, and beat them downe euen there, so that they were all slayne, saue ten men that fled with *Vaspasian*, and a captayne named *Butius*, one of the best men of war in al the Romanes armie, hym the Iewes pursued and slue. But *Vaspasian* and his, fledde to the mountaines, that he might be there in sauegard. And from thence he sent to *Titus* his sonne that was in *Syria*, for the Romane army that he had sent with hym into *Persia*, whiche *Titus* led into *Iurie*.

Shortly after, *Vaspasian* geathered souldyers, and repayred his armie, ioyned with *Agrippas* company, and returned to *Seleucia*, wanne it, and slue them euery man, leauyng none a lyue: and afterwarde went to other Cities of *Galilee*, and tooke them, seruing them in lyke sorte. After that, he came to the Citie called *Nascela*, whiche was a walled Towne, and of all the Townes of defence

fence throughout all Galilee, none left but it. This he besieged, because thither resorted many cutthrotes and wycked persons without al feare of GOD, suche as were robbers and rousers of the lande of Judea. Amongst whom was a certayne man named Iebochanan, learned, wyle, and prudent, specyally to doo mischief, a wittie counsellour, and of suche eloquence, that he coulde perswade cunnynge, and dissuade men from that they had purposed. Besides this, he was a murderer, ready to shed blood, and to doo any mischief, a great robber, and one that euer gaped after other mens goodes, by whiche meanes he was become very ryche. Wherefore there resorted vnto hym all bayne persons, mansleas, rebels, and ruffians lyke hym selfe, geuyng hym large rewardes, that they might be of his fraternitie, his brethren and adherentes, and he to be theyr head. Titus was sent to this cite by his father, to offer them conditions of peace. Whither when he was come, he sent his embassadours to the citizens to entreate the peace with them. Whereunto the citizens accorded,

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and were redy to enter in league with Titus. When as this wicked Iehochanan perceyued the auncient men of the towne, and the heades woulde receyue peace, he commaunded his companions to keepe the walles, to let them from speaking with the Romanes, and that they woulde geue the Romanes theyr aunswere. So therefore seditious Iehochanan made aunswere to the Embassadour of Titus, saying, To morowe haue we a solempne feast to the Lorde God, tel thy maister Titus therefore, that he graunt vs truce for two dayes, and the thyrde daye we wpll geue hym aunswere. Wherewith Titus was content, and deferred the assault for two dayes. These thynges were doone vppon Whitson euen, whiche was called the feast of weekes and haruest. The night afore the thirde day appoynted was come, Iehochanan and his complices, gate them out of the Towne, and fledde towards Hierusalem, ere Titus knewe thereof. On the morowe he sent his Embassadour to demaunde theyr aunswere, what they woulde doo. They answered, we desyre to enter in a league with you, for

for we are yours, to doo you what pleasure your hart desireth, vppon the condition, that none of the Romanes hurt eyther our bodies or goodes. Titus vpon this made peace with them, confirmyng it by wytyng sealed, for the better assurance thereof. So they opened the gates, and Titus came into the towne with his whole armie, and the Iewes receyued hym with great ioy, honouryng hym very muche. Then Titus enquired for Jehochanan and his confederates. The citizens declared vnto hym, howe he fledde by nyght with all his towardes Hierusalem. Titus hearing that, sent after to pursue hym: yet they founde hym not, he had made suche speede. Notwithstandyng many of the people that went out of the Towne with hym, that they myght escape the daunger, both men, women, and chyldren, olde and impotent persons, they overtooke, slue them euery one, and returned with a great spoyle. After this Titus wanne all the cities in Galilee, and set rulers in them. Then Vaspasian dislodged from thence, and came to the mount Tabor, whiche hath snowe vppon

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it continually, the heyghe thereof is thirtie
furlonges, and vppon the top is a playne
xxiii. furlonges broade. Thither sent
Vaspasian one of his Captaynes called
Palgorus, whiche tooke the Mountayne
and the Towne that stood thereon. But
here I wyll leaue of the Historie of the
rest of the battayles that were fought in
other places in the lande of Israel and
Galilee, and speake no moze of them in
this booke, for they be almost innume-
rable, and we haue made men-
tion of them in the histo-
rie of the Ro-
manes.

(.)

The historie of the siege of Hierusalem.



Nowe wyll we describe the battayles of Hierusalem, and howe the citie was besieged by the Romanes, wherein we wyll declare all thinges truely as our maner is, and faythfully, accordyng to the veritie of that was doone. It came to passe therefore as Iehochanan the Galilean was fled to Hierusalem, he founde there men meete for his purpose, iniurious persons, wycked men, murderers, deceyuers, bloodshedders, an infinite number. For out of all countreys within the lande of Iuda, there repayred thither all menne of warre, to defende the sanctuarie of our God, and Anani the high priest receyued all that came. These seeing Iehochanan and his valiantnesse, reuolced from Anani the high priest, and claue vnto hym, deuplyng with hym of all theyr affayres. So Iehochanan conspyred with

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these cutthrotes to lay handes vppon the
riche men of the cite, and to spoyle them of
their goodes: and this was their maner.
When they espyed any notable riche man
of the cite, they woulde after this sorte
quarrell with hym: Art not thou he that
hast sent letters to the Romanes, and to
Vaspasian, to betray the cite vnto them?
Thus woulde they examine hym before
the people: and when he would answere,
G D D forbyd I shoulde so doo: then
woulde they bying in godlesse persons,
limbes of the deuyll, of their owne compa-
nie, to beare false witness agaynst hym,
that he myght be condemned to death by
the lawe for a rebel. Thus dealt they with
Antipas and Lobia, both noble menne,
and of the chiefe of the cite: and they
goodes with all their iewelles, the sediti-
ous sealed for them selues. They pickt
quarrels also to the hygh Priestes, thrust
them from theyr charges, that they coulde
not execute theyr seruice. Moreover,
they cast lottes who shoulde haue the
Priestes office, and who shoulde be no
Priest. For they helde the priesthood and
seruice of God, for toyes, gaudes, and
trifles.

trifles. So the lotte fell vppon one that was called *Pani*, the sonne of *Peniel*, a carterly husbandman, ignorant what belonged to the priestes office, so that he was utterly vnworthy of the priesthood: yet they made hym hygh priest for al that, so lyght a matter made they of the priesthood. The good and godly men of Hierusalem seeyng the power of these ruffians and wycked persons beare suche swynge, they stacke togeather, and determined to withstande them by force. The people therefore earnestly moued with anger, sette vppon them, and encountred with them in suche sorte, that the fight was great on both sides: in the streetes, in the market place, in the temple, and in the entraunce of the temple, tyll all the citie was fylled full of dead bodyes, and slayne men. For there was not so much as one streete, but there was some skymishes in it. The people at length gate the vpper hande of the ruffians, for they were eagerly set, and earnestly bent agaynst them. The seditious therefore seeyng them selues not able to make theyr partie good with the people, fledde euery man

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into

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into the temple of the Lorde, shut it after them, and there remayned. But *Anani* the high priest, seeing the wicked to be fled to the temple, willed the people to cease their fighting with them in the holy temple of the Lorde, lest they shoulde pollute it with the blood and dead carcases of these wicked persons. The people therefore left of the fight. Then *Anani* beset the temple rounde about, with a sixe thousande of the best and pickedst men of the people, well armed all of them with iackes and sallettes, and aswell weaponed, with euery man a Swoorde, a Target, and a Speare or Pike, to keepe the temple, that they shoulde not come forth. Moreover, *Anani* cast in his mynde, that besides the inuadyng them in the temple, whiche were in no wyse seemely, it shoulde also be as great a damage, yf the people of the Lorde shoulde one riue and sticke another in the very temple. For these causes he sent Embassadours to *Iehochanan* the Galilean, chiefe capayne of the seditious and theeves, offering hym peace, but *Iehochanan* refused it. For the seditious had sent for the Edo-
mites

mites to come and ayde them. The Edomites hadde ben euer from theyr fyrst begynnyng very hardy and valiaunt men, and warlike, yet were they subiect to the Iewes. For *Hircanus* king of *Iuda* hadde conquered them, and caused them to be circumcised, bindyng such of them as were the best warriours to this seruice, to stand in armes, and keepe watche and warde bypon the walles of *Hierusalem* day and nyght, and the rest of them to pay tribute to the Iewes.

Upon a certayne night came. 22. thousande of these Edomites, all good men of warre, agaynst *Hierusalem*. When *Anani* the hygh priest, and the people that were with hym, hearde the noyse of the Edomites armie, he went bypon the walles, and demaunded of them what they were, from whence they came, and whyther they would: They aunswared, We are Edomites, and came out of *Edomea* to visite the Lorde God and his temple, and to see in what case his people standeth: for this we come accordyng to our accustomed manner as euer heretofore. *Anani* aunswared, You are dis-

Q b

semblers,

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seemblers, and not as your wordes doe shewe, neyther come ye to seeke God and his sanctuarie, nor yet to ayde his people, but rather to y^e supporting of Iehocanan, graunde captaine of theeues. Were it not better for you to assist the sanctuarie of God, then these sinfull seditious persons, that couet nothyng els then to laye waste the house of God, and to destroy his people? They in the most holy citie of God, doe shedde the blood of iust, godly, and innocent men: through whose wickednesse the Romanes haue the vpper hande vpon vs, because we haue ciuil warres at home with the seditious, and externall with the Romanes. Yea, the wickednesse of the seditious is growen so farre, that the most part of vs hadde rather be slayne of the Romanes, then of our brethren the Iewes. If so be it ye be come to maynteyne them, ye shall vnderstande that ye offende our Lorde G D D greuously, to helpe sinners and murderers, that treade the people of G D D vnder theyr feete, lyke as men treade Grapes in a wine presse, and make the temple of the Lorde a dwelling place of manquellers,

lers, and wycked persons. We say ye come to seeke the Lorde: howe is it then that ye are thus in armes after the maner of warre? We shall vnderstande, we shutte not the gates of the towne because of you, lest you shoulde come in, after your accustomed manner: but because of your armour and weapons that you haue with you, whiche are instrumentes of destruction, a very vnmeetee fashion to come and visite the Lorde with. You shoulde rather haue come with offeringes, sacrifices, confession, and prayse. Notwithstanding, if ye wyl enter into the towne for deuotion sake, ye are welcome: but ye must laye away your weapons, and so enter in peaceably. The Edomites answered, We marueyle not a lytle at thee whiche art the hygh priest, our Lorde and Mediatour, and at the rest of the Priestes of the Lorde, with the Elders and Iudges of the people that be present with thee, and your wordes seeme straunge in our eares. For we vnderstande you take vs for your enemies, and therebpyon you stoppe vs of our enteraunce into the Citie, to visite

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visite the Lord God after our accustomed maner. In that we be armed as ye object vnto vs: Doo ye not knowe that *Vaspasian* draweth nygh to come to this holy citie? This we hearyng of, was the cause that we tooke our weapons with vs, to come to ayde you, and keepe the towne, as we haue been woont these many peeres. But how shoulde ye geather this, that we come to support the wycked and seditious that be with you: when as from the first day that euer we and our fathers were circumcised, we neuer swarued from the lawe and commaundementes of the Lorde? Tell vs yf there be any commaundement in the lawe, that byddeth a man to strengthen and maynteyne the power of the wycked, to the whiche we are bounde to hearken, and to ayde these? God forbyd we shoulde doo this: for we all, both that be here, and the other Edomites also, be seruauntes of the Lorde and his people, to maynteyne and defende the lawe, the people, and the house of the Lorde. Whyles they were thus talkyng togeather, there rose vp a great cloude, and lychtnynges were

were seene with fyre, and darkenesse with myghtie thunder clappes, and shewes of hayle, that all that sawe it were wonderfully afrayde. Wherefore the people fled wholly, left not onely the walles, but *Anani* also: for they coulde not abide to carrie any longer. But *Anani* tooke hart vnto him, and abyde it, to marke those horrible signes of heauen, whiche did appeare, that he might iudge what they betokened. And he gaue his iudgement in deed (but not according to the trueth) that the thunder and hayle with the darkenesse, signified Gods helpe, by the hope whereof they shoulde defend the Sanctuarie of the Lord. And likewise iudged all the Elders that were with him, without perceyuing that all these signes betokened the euilles that shoulde come vpon Hierusalem and al Israel.

When they that were shut in the Temple, perceyued that they that kepte the watche before the gate of the Temple, were fledde also for feare of the tempeste, they went and opened the doores of the Temple, and in that darkenesse, which although it was so great, that one coulde not see another for the thicknesse thereof, neyther

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ther durst any of the towne once looke out of his doores, they were so afrayd of those terrible signes of the Element: yet came those desperate felowes, the seditious out of the Temple, drew towarde the walles without al feare, with sawes and other instrumentes, to cut a sunder the barres of the gates. And when the crashyng of the thunder and hayle was greatest, then laboured they hardest, in wpestyng a sunder the lockes and boltes of the gates, least they shoulde be perceiued. And euer when the thunder clap was past, then stayed they and left of tyl it came agayne. Thus played they tyl they had broken and opened the gates, and let in the Edomites into the citie: who beyng once come in, wandred here add there for that night, deuylyng howe they might set vppon the citizens of the towne, and utterly destroy them. They called out fyrst theyr confederates, that remayned in the temple, brought them thence, and ioyned altogether with the Edomites, swearyng one to another, that they shoulde be one people and one army. And forthwith, beyng so confederated together, they slue the same nyght

mygh. 8500. of the people of God, all good men of God, al good men of warre, besides innumerable other, that they kyled of the common people . In the mornynge they layde handes on the ryche men, haled them before iudges, and the. lxx. Elders, whiche otherwise be called *Sanhedrin*, whom they called togeather, and they wycked *Iehochanan* the Galilean, spake vnto them in this wyse. Why condempne ye not these ryche cobbes, that haue made a conspiracie with the Romanes, and determine to betray this holy Citie into theyr handes, namely one *Sechariabu* a iust man, perfitt godly, and vertuous, one that feared the Lorde, and loued both God and man: but for his ryches onely, whiche were very great, this *Iehochanan* Captayne of the seditious apprehended hym, wyllynge the Elders to condempne hym to death, for that he had ioynd with theyr enemies (as he sayde) to betray the citie to them. The Priestes, Elders, and Iudges, hearing his woordes, and perceiuing that both he and the rest of his bloody bande, despyed nothing els then to make this man away, although they knewe hym to be most innocent:

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nocent: they wept and sighed greatly. Iehochanan seeing them weep for Sechariabū, and that they would not condempne hym, respecting his iustice and integritie: What quoth he do you begyn to mourne before there be any corse present? I would I shoulde neuer come where God hath to doo, but yf you order vs thus in your iudgements, ye shall be the fyrste that we wyl lay holde of, and we wyl sit in iudgement our selues, to discerne the matters of the people of God, accordyng as we thynke good. Then laying apart al shame, with an obstinate minde, the wicked sort hoysed bp Sechariabū, carped him out of the place of iudgement, and brought hym bp to the top of a very high Towre at the East ende of the Towne, from whence they thrust hym downe headlong, and he dyed there at the walles syde in the vale of Iehoschaphat. The Priestes therefore were sore afrayde of theyr owne partes, and the Judges also with the Elders, seepng the wickednesse of Iehochanan and the rest of the seditious. For Iehochanan hadde geuen them warnyng and sayde, Except ye geue sentence vppon euery
man

man that we shall bring vnto you, according to our mindes, be ye assured, ye shall all of you goe the same way that Sechariab is gone before you. After that, they apprehended a iust man and a riche, that was beloued of al the towne, whose name was Gorinion, surnamed valiant, and he was a valiant man in deede, most expert in the warres, thereto wise and witty, and a man of a pure and perfite lpe, one that was euer the foremost in battayle, when so euer they hadde any conflict agaynst the Gentiles that besieged Hierusalem. And this was his accustomed manner: When the enemies marched to ioyne battel with the Iewes, he woulde runne vppon them with suche force, and make slaughter of them, that spyte of theyr hartes he woulde dyue them to retyre, and by that meanes his body was full of skarres, his face and head woonderfully mangled with the woundes that he hadde receyued in battayles that he had been in for the people of the Lorde. Yet now because he woulde not folowe that most cruell vyllaynes mynde Iehochanan, and take his parte, Iehochanan commaunded hym to be ap-

Ri

prehended

The warres of

prehended and brought befoze hym, and when he was come, sayde thus vnto hym, Make thy wyll, set thy house in a stay, and confesse thee selfe vnto the Lorde, for there is no way with thee but death. And so they ledde hym out of the Towne to kyl hym there, least there should be any busynesse about his death, yf they had put hym to death within the towne: For al the Citizens of Hierusalem loued him, and he likewise loued them. When they were come to the place of execution, Gormion fel downe afore them, and besought them with teares in this wyse, Seepng ye haue so determined that ye wyll needes slea me, when as notwithstanding I haue committed no cryme, nor any thyng offended, and that ye wyl in no wyse spare me, although I be innocent, as you knowe well yenough your selues: yet I beseeche you, let me obtayne this one thyng at your handes, that you woulde doo so muche at the least wyse at my request, as to burye my body, other fauour I desyre not. They made hym aunswere, If thou hadst not spoken vnto vs thereof, we had thought so haue doone it, for so we were

were determined with our selues. But now we seeyng thou art so bolde as to demaunde this of vs, we wyll flea thee, but buriall gettest thou none, thy body shalbe cast forth vnto the beastes of the earth & foules of the aire. Gormion yet besought them to the contrary, vntyl the most cruel Iehochanan stroke hym, and slue hym, and after that he out his body to the beastes of the fildes. This doone, they returned into the cite.

Vaspasian in the meane season drew neygh Hierusalem, for he had pitched his tentes at Cesarea, where he releued his armie, and payde his souldyers great wages: wherefore they tarped in that Citie many dayes. For when Vaspasian vnderstoode of the ciuil warres in Hierusalem, he sayde vnto his people, Let vs make no haste to besiege Hierusalem, tyll suche tyme as they haue slayne one another amongst them selues, and so at length theyr pryde wylbe pulled downe, when as they see them selues waste away with ciuil warres, hunger, and thyrst. For Vaspasian was a woonderfull polityke man in all feates of warres, and his

The warres of

Wysedome neuer turned him to more com-
moditie, then in this deuile onely. So he
soiourned at Cesarea with his men many
dayes. In the meane season, the people of
Hierusalem made warre vpon Iebocchanan
and his complices, vntyl innumerable of
them were destroyed, some of them were
slayne with swoordes, some the seditions
sticke with short daggers. For certayne of
the seditions caried short daggers secretly
vnder theyr garmentes, wherewith they
woulde come sodaynly vppon an honest
and iust man, and thrust hym to the hart,
that he shoulde fall downe dead in the place
without knowledge who stroke hym. So
by this meanes, what with swoordes in
open frayes, & what with daggers secre-
tely, very many of the people were slayne,
and farre more that way, then by the Ro-
manes, insomuch that now very few ci-
tyzens were left alpyue. Thus when Iebo-
chanaan had gotten the vpper hande of the
Citie, he made an armie out of Hierusa-
lem, to goe and take the cities that hadde
made peace with Vaspasian: whiche they
sacked and rased to the ground, and who-
soeuer they founde in them, Romanes or
Iewes,

Jewes, they slue them. Yea, Iehochanan went with them hym selfe to ayde them, spoyling and carying away al the richesse that they founde in them. They tooke also the citie Gerata, that stode beyonde Iordane, where as they remayned. Then the inhabitauntes of Hierusalē, both priestes, elders, and the rest of the people, sent Embassadors to *Vaspasian*, to desire peace with hym, and succours agaynst Iehochanan, and his wicked rabble, whiche dayly in the towne slue very many of the people of God. The Citizens also of Gerata sent Embassadors vnto *Vaspasian*, sayeing, If thou wylt be Lorde ouer the lande of Iudea, and the citie of Hierusalem, and desirest to assure the rule thereof, and establishe it vnto thee: then hearken vnto our counsaile, and come vnto vs without delay, to deliuer vs from the handes of Iehochanan, and the wicked seditious persons, that with all their myght endeavour to spoyle all our goodes, and to gette the dominion ouer vs, our wyues, and chyldren, to none other purpose, then by that meanes to destroy vs bitterly, that no remmaunt of vs shoulde be left. If so

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be it thou wylt come, and valiantly with-
stande them with thy power, we wylt also
fight agaynst them within the towne, tyll
they be all slayne, and then thou shalt be our
Lorde. And that done, thou mayest goe to
Hierusalem without any impediment or
hinderance of any man, for they also of
that citie desire the same, and would gladly
become subiectes to the Romanes.

When as therfore *Vaspasian* heard the
petitions of the citizens of *Gerara*, he toke
his iourney thither to succour them, and
deferred to goe to Hierusalem. But *Ie-
bochanan* hearde of his repayre, where-
fore he slue the chiefe gouernour of *Ge-
rara*, and gate hym out of the towne with
his companions, and tooke them to theyr
secte, determining to flee into a certayne
wood. *Vaspasian* hauyng knowledge
thereof, made out after them, sendyng
one *Poligor*, who ouertooke them, and
made a great slaughter of them. And in
his returne towarde *Gerara* vppon *Jor-
dane* side, he lyght vppon muche people
goeing to Hierusalem, that they myght
escape togeather with the seditious.
Then *Poligor* droue backe vnto the
riuer,

river, where he slue thirtiene thousande of them, the rest leaped into Iordane, & were drowned, to the number of 92. thousande men, women, and chyldren, with much cattell that were all drowned together in the river, in somuch that the chanel of Iordane was so stuffed and stoppe with dead bodyes, that the waters rose and ranne ouer the bankes here and there into the fieldes and playnes. Yet at the length the waters encreased, and bare the carcases downe the river, as farre as the Sea of Sedom, whiche is the Sea of pitche, otherwyle called the salt Sea, and al the bankes of Iordane lay full of dead bodyes. After this, *Vassasian* tooke his iourney from thence, and went into the lande of *Edom*, where he wanne two strong cities, the one called *Lagarith*, the other *Cephar Toco*, and slue a tenne thousande of the people thereof, leadyng the rest away into bondage. From thence he dislodged, and came to a towne called *Chamah Gedi*, whiche he subdued. In this Citie were well springes of hotte waters, from whence the hotte bathes of *Tiberiab* haue theyr originall. The naturall philosophers

The warres of

and Astronomers of that countrey, helde an opinion that these are the heades of all the hotte wellspringes in that whole countrey. Departyng from thence, he came to Samaria, and wanne it. Then repayed he agayne all the towne that he had subdued, and made by their walles, placyng garisons therein, to aide him, what time he shoulde besiege Hierusalem. That doone, he returned to Cesarea, to take muster of his whole armie, and prepared to goe to besiege Hierusalem. But in the meane season, came pursuauantes from Rome, and brought hym woorde that Nero the Emperour was dead, and howe that as he was a huntynge in the countrey, the fyre of the Lorde came downe from heauen, and fell vpon hym, that he dyed of it. After whom reigned Galba, not one whole peere: for afoze it was fully ended, he was slayne by the noble men of Rome, and Vitellius created in his steade, a foole, yet a sore cruell man, muche geuen to drunkenesse, so that he was in all poyntes vntwoorthy of the Romane Emppre. The noble menne of Rome that were with Vespasian, hearyng this, greatly

hee disdayned at that matter, and sayde,
 Was there neuer a noble man of Rome
 leste to be placed in the Emppre, but ye
 must choole a drunken wine souffer? Why
 dyd ye not rather elect that mightie prince
Vaspasian that is here with vs, a sage and
 a wyse man, thereto also most valiaunt,
 one that conquered many cities, and van-
 quished many nations, & those most fierce?
 What puissaunt kinges hath he subdued
 vnder the Romane Emppre? howe farre
 and wyde hath he enlarged the dominions
 of the Romanes? And nowe when as the
 Emppre ought to haue been bestowed vpon
Vaspasian, or some one lyke vnto him,
 and none suche coulde be founde amongst
 you, ye bestowed it vppon a foole, and a
 blowhole drunkarde, wherein ye haue
 doone very vndiscreetely. Well, the Em-
 ppere of Rome shall haue a better Empe-
 rour one day, and G D D say Amen.
 Wherevpon the princes that were there,
 layde theyr heades togeather, and decreed
 to proclayme *Vaspasian* Emperour.
 Therefore with one consent, they wene
 vnto *Vaspasian*, and sayde vnto hym,
 Thou shalt be our head, for the Emppre
 belon

The warres of

belongeth to suche a one : and thou shalt haue the dominion ouer vs. But *Vaspasian* refused to take it vpon hym, and woulde in no wyse consent vnto them. Notwithstandyng they compelled hym, and placed him vpon a throne of maiestie, setting an imperiall crowne vppon his head : whiche he woulde haue put away, and pulled of with his hande, because he woulde not be Emperour. Wherefore the Romane captaynes drew out theyr swoordes, and sayd, Thou shalt be Emperour, and raigne ouer vs, therefore refuse it not : yf thou doo, thou shalt dye vppon our swoordes. *Vaspasian* therefore seeing hym selfe constrained, beinge afrayde of his lyfe, he was content to suffer hym selfe to be proclaimed Emperour. Then all the armie was sworne vnto hym, and he sat vppon the royall seate, as Emperour, and king of kynges.

THE ciuill warres at Hierusalem increased more & more, and muche blood was shedde through the wickednesse of *Iechobanan*, captayne of the theeves, a limbe of the deuyl, and through the cutthroate murderers

murderers that were with hym, who had al euen sworne the viter destruction of the citie of the Lorde, and the deathes of his people.

There was also an other cutthroate ruffian, of a noble house in Iudea and Hierusalem, about the same time, called Schimeon, who beganne also to folowe Iebochanans manners in sleapng innocentes, and robbing and reauyng in Hierusalem. For Anani the hygh priest had once appoynted hym prince and chiefe captayne of Hierusalem: and afterwardes syndyng hym an enemye, banished him the citie. Wherefore Schimeon went and gate hym a rout of bndyttes, murderers, and theeves, castyng in his minde and saying, Except I toyne mee selfe with suche good felowes, I shall neuer be able to be reuenged of Anani and his assistauntes that haue thus banished me out of Hierusalem into exile wrongfully, vnto my great dishonour. Shal I that haue been in suche estate, nowe be cast out of my dignitie, and be constraigned to wander here and there as a banished man? He went therefore through all the cities of Iudea and Galilee, causing

The warres of

sing to be proclaimed in the streetes and
 market places, and sent his letters where
 he coulde not come hym selfe, in this man-
 ner and fourme: **W**ho so euer listeth to be
 ridde from the bondage of his maister, or
 hath had any iniurie in his countrey, or
 what seruaunt so euer desireth to be set at
 libertie, or who so can not abyde the rule
 of his father or his maister, all that be in
 debate, and stande in feare of theyr credi-
 tors, or feare the Iewes for sheadynge
 any innocent blood, and therefore lurketh
 solitarily in woodes or mountaynes, yf
 there be any man that is accused of any
 notorIOUS cryme, and in any daunger
 therefore: to be shorte, who so euer is
 disposed to robbe and reave, to doo in-
 iurie and wrong, to haunt whoores, to
 steale, to murder, to eat and drynke
 at other mens cosse, without labour of
 his handes: let hym resorte to me, I
 wyll delpyer hym from the yoke and
 daunger of the lawes, and wyll finde
 hym his fylle of booties and spoyle. There
 assembled vnto hym about twentie
 thousande men, all murderers, theeves,
 rebelles, lawelesse persons, wycked and
 sedicious

sedicious men. Then beganne Schimeon also to bere the Israelites, to turne all vppside downe wheresoeuer he came. When the Citizens of Iherusalem, the Priestes, Elders, and Anani the high Priest, hearde typpnges of Schimeons dispitiful wickednesse, howe he helde on styll oppressing the people of God, they were very pensyue, sayeing, Now will this felowe more trouble vs then Iehochanan, be he neuer so cruell. They consulted therefore and agreed, secretly to sende a power agaynst hym, that myghte sodaynly fall vppon hym, and ouerrunne him. Peraduenture (say they) they may slea hym, or take hym alpyue, before his wickednesse growe to further inconuenience, and ioyne hym selfe with our foes: then shall they assaile vs both within the Towne and without. They made out therefore agaynst hym a great armie of Israelites and Iewes, with charrettes and horsemen, and foote-men in great number, whiche came where the Campe lay, and founde hym in the Corne fieldes destroying of the grayne, pullynge downe of barnes, and burnynge all, both Corne and Olive tree.

Then

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Then the Ierosolimites diuided theyr armie, and set vpon Schimeons tentes suddenly, smote downe his tentes, and made a great slaughter vppon the seditious. But shortly after Schimeon gate the vpper hand of the people of God, for he came vppon them in the nyght season, and made a sore slaughter amongst them. Then they that remayned, tooke them selues to flyght towards Hierusalem, and Schimeon pursued them, killing them vnto the hard gates of Hierusalem, so that many of them were slayne in the way, and very fewe escaped. After this, Schimeon went and mooued warre vppon the Edomites, to subdue them vnto hym selfe, whiche before were vnder the dominion of the Ierosolimites. And fyrst he came to the citie Asa, otherwyle called Gaza, for it was the first citie within the borders of Edome, as men come from Hierusalem. But the Edomites mette hym in the feelde in great number, and ioynd with hym, but neyther part had the victorie: wherefore at length they retyred both. Then was Schimeon in so great a rage when as he coulde not overcome these Edomites,

mites, that he wyshyd hym selfe out of his lyfe. So he ceassed fightyng a whyle, and encamped him selfe in the borders of the lande of Edome, ryght agaynst it, and there abode, thynkyng to set vpon them at an other tyme.

And as he was deuysyng howe to order all thynges, there came vnto hym an Edomite called Iacob, one of the chiefest men among them, and a warryour. He hearyng of Schimeons proclamation, was moued to come and enter in league with hym, and thereuppon sayd vnto hym, Neuer let it discomfort thee that thou couldest not ouercome the Edomites at the fyrst battayle. If thou wylt be ruled by my counsell, thou shalt wyne all the Cities in the whole lande, and I wyl deliuer them into thy handes. Schimeon desyred to knowe howe: therefore sayde he, let vs heare thy counsell, and shewe vs howe it may be brought about, and when it is come to passe, then wyl we honour thee, and rewarde thee accordyngly. Iacob sayde, Gene me the one halfe of thyne armie, whiche I wyl leade with me into an ambushe: then shal

thou

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thou in the morning betymes let thy men
in aray against the Eoomites for a stale,
and when thou shalt perceyue them come
agaynst thee, then make as though thou
fleddest, untyl thou hast staled them out of
the towne, into the fieldes to pursue thee.
Then wyl I with my men come out of
our ambush, and make speede to the gates,
where we shal kyll the warders, and so
denly enter the towne, lyke wylle kyll al that
we fynde there, and set vp a flagge vp-
pon the Towre of the Towne. Then
when the Eoomites shall see that, they
hartes wyl be dead for sorowe: then
mayest thou turne agayne vppon them,
and beate them downe at thy pleasure.
Or if thou lyke not this deuice, heare
yet an other way. I haue been a captaine
amongst them a long whyle, therefore
I wyl retorne in the nyght season in-
to the Towne: if the watche examyne
me from whence I come, I wyl tell them
I come from Schimeons Campe, wher
I went as a spy. Then wyl I goe
to the elders of the towne, and wyl them
to let me haue a company of the best
souldyers: and I wyl byng Schimeon
into

into theyr hands, yf he set vpon vs agayne.
 For I haue viewed his campe, & his power,
 and vnderstande that he entended to
 morowe to entermeddle with vs, whiche
 thou shalt doo in deede. And when thou
 seest me to issue out against thee, thou shalt
 set thy staffe in the rest, and come towards
 me, then wyl I take me to flyght, and cast
 a feare in the EDOMITES hartes, that they
 shall flee also, whiche doone, thou mayest
 pursue to slea them at thy pleasure; ouer-
 come them, and enter the towne: Then
 that towne great ASA once taken, thou
 shalt quickly winne all the rest. When
 Schimeon had hearde this, he went and
 delibberated with his owne counsaile, and
 they lykt the last deuise best: wherefore
 that they concluded vpon. So Iacob the
 EDOMITE returned by nyght to ASA, and
 declared to the auncientes of the towne
 howe he hadde been in Schimeons campe,
 and had viewed his armie, whereby he
 had conceyued good hope, that he shoulde
 deliuer Schimeon into theyr handes short-
 ly. The Elders therefore made hym
 graunde Captayne, and chiefe of all theyr
 menne of warre, charging euery man in

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this wyse. For as much as none of you are so expert in the knowledge of warfare as is Jacob, therfore behoueth it you to follow him in all thyngs: if he set forward, set ye forward, whereas he pitcheth his tent, pitch ye also, yf he stay, stay ye, when as he fleeth, flee ye, to be short, when he returneth, then returne ye, and go not one heare breadth from that that he shall commaund you, neyther one way nor other. Upon the next morowe, Schimeon issued out of his campe with all his armie: and bypon that assembled Jacob his men, and went out to meete hym. But when they came at the poynt redy to iorne, and Schimeon with his company hadde charged theyr staves agaynst them, by and by Jacob left the fielde, turned his backe and fled, and the chiefe souldyers that were about hym, fled with hym. The rest of the people seeing theyr captaine flee, they toke them selues lyke wyse to flyght every man: then Schimeon pursuing, made a great slaughter of them, and wanne the Towne, bypating them vnder his subiection. And when he had sacked the houses of them that were slayne of the

Edo.

Edomites, and spoyled theyr goodes, whiche was very muche: the rest that he toke myloners and kept alque, he made peace withal, and ioyned them vnto his owne campe. After that he departed from thence, accompanied with fourtie thousande good fighting men, part Edomites, and part Iewes, and came to Chebron, whiche he wanne, and destroyed all theyr grayne, and corne feedes. Yet afterwards he repayred theyr walles, and such of them as were left alque, made peace with Schimeon, who receiued them into league with hym, and they became his men, and followed hym in his warres. So he dislodged from thence with his whole armie, whiche by the accession of the Chebronites, was now woonderfully encreased, and determined to invade Hierusalem. And when he came nigh the citie, he raiaged here and there, destroying the fruites that were vppon the ground, and also theyr corne. Captayne Iehochanan hauyng intelligence of Schimeons commyng to besiege the towne, and howe he had destroyed the feedes, thought to haue gone out of Hierusalem,

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and to fight with hym, but he durst not, for his spies had tolde hym that he shoulde not be able to overcome hym, he had so puissant an armie, and so wel appointed. Yet neuerthelesse he issued out, and lay in an ambush for Schimeon. In the meane space by chaunce Schimeons wyfe (that was fled out of Hierusalem with her men and women seruantes towarde her husbände, for feare lest she shoulde be slayne for her husbändes sake, yf she shoulde haue sarped at Hierusalem :) passed by where he lay in his ambushe. Her he took and brought agayne to Hierusalem, not a litle proude of suche a pray, thynkpng nowe we shall haue Schimeon at our pleasure, secpng we haue his wyfe our prysoner: he loueth her so entyrelly, that he wyl doo for her sake whatsoeuer we wyl haue hym. This came to Schimeons eare, who had taken at that tyme many of Iebuchanans menne, and cutte of theyr ryght handes, sendpng them with suche shame to Hierusalem to theyr maister. He sent inoꝛcouer Embassadours to Iebuchanan, wyllyng hym to sende hym his wyfe, in suche sorte that she might come to

to hym with all that was hers: or yf he refused to doo it, he should be the extremeli-
er handeled, for he woulde take the towne
or it were long, and to Iebochanans shame
cut of the handes and legges of all them
that dyd inhabite it. Iebochanan hearyng
this, was sore afrayde, and all they that
were with hym, and therfore they sent him
his wyfe, whereupon Schimeon kept hym
withyn the towne. And as Schimeon
played the tyrant without, so likewise did
Iebochanan within. For Iebochanans
soldiours rauished the Israelites wyues,
and shedde innocent blood. Shortly af-
ter Schimeon left the towne for a space,
and returned into Edomea, for he had
worde that the men of most power, and
the rycheft sort of that countrey rebel-
led. Wherebypon he sacked and spoy-
led all the townes of Edomea, and left
them nothyng: insomuche that he was
become very ryche, and then returned
to Hierusalem, bynggng the Edomites
wholly with hym, that were meete for
the warre: and many of the Iewes re-
sorted vnto hym also, and with his pow-
er he besieged Hierusalem, euen at the

hard gates. Yet the tyrannie of Iehocba-
 nan and his complices ceased not, but in-
 creased more and more dayly in Hierusa-
 lem, insomuche that they taught the ci-
 tizens of Hierusalem to murder theyr
 neighbours, and to commit adulterie with
 theyr wyues: by whiche meanes fornic-
 ation was ryse and common in the citie.
 Yea, many of the people and yowth shaued
 theyr beards, lettynge their heare of their
 heades growe, and accompanied them-
 selues with women, that thereby they
 myght exercise theyr adulterie the safer,
 and not be espied, whiche sinne dyd won-
 derfully defyle the towne of Hierusalem,
 and without doubt furthered the deso-
 lation thereon. The gates also of the
 towne were closed by, that no man
 myght goe in nor out. And who so went
 out, fell into the handes of Schimeon,
 and was slayne: they that caried with-
 in, were constrained to see before their
 faces, theyr shame in euery streets and
 corner. And yf any man founde any
 fault, he was slayne strayght by Ie-
 hocbanan the most cruell Captayne of the
 seditious rebelles. The Citizens there-
 fore

foze seeing the tyrannie of Iehochanan to be without measure, they assembled altogether, and encountered with Iehochanan, and were slayne a wonderful sort of them in that conflict. And except the Edomites that were fled to Hierusalem for the tyrannie of Schimeon had succoured the citizens, the whole people of Hierusalem had been utterly destroyed, and slayne every mothers sonne by Iehochanan, his power was so great. Then Anani the high priest, and the other priestes, with the auncient, saythfull, and sages, and the rest of the people of Hierusalem, seeing the wyckednesse of Iehochanan, and that they coulde not suffer it any longer, consulted together to deliuer by the towne to Schimeon, to bring hym in, and make him their kyng, to helpe them agaynst Iehochanan, whom they tooke to be farre more wycked then Schimeon, hoppyng that it myght come to passe, that Schimeon shoulde slea Iehochanan at length. They sent therefore Amittai the priest, to Schimeon to bring hym into the towne. But Schimeon craftily refused it, saying, What shoulde I come into the

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towne to you that hate me, and of late banished me your town. Yet they ceased not so, but sent the same *Amittai* to hym againe, to entreate him in the name of all the people to come into the citie. And by this meanes, vppon a certayne nyght appointed, he entred into Hierusalem with his whole armie. Notwithstanding, he was no sooner within the town, but he brake his promise and league that he had made with the citizens, and whereas he hadde promised to succour them and ayde them, nowe he was altered and became their enimie, ioyning him selfe with *Iechobanan*. And they two rebelles raigned in the Citie of Hierusalem by course, one one Moneth, and another another. So where before *Schimeons* commynge, they thought muche to beare the yoke and oppression of one seditious person: nowe were they constrained to holde downe theyr shoulders, and beare the yoke of two. Yet within a fewe dayes after, there fell a variaunce and discorde betweene *Iechobanan* and *Schimeon*, about *Eleasar* priest, the sonne of *Anani* the hygh priest. This *Eleasar* was the
begin

beginner and first sower of sedition amongst the Israelites, whom Schimeon would now have put to death, to be wroken of his father that banished him out of Hierusalem; but Iehochanan tooke Eleasars part, and defended hym. For Eleasar was alwayes Iehochanans freende, and ayded hym. His father was high priest, and bare a great rule in Hierusalem, wherefore Eleasar was of great estimation and authoritie with the elders, so that they durst not reprehende him, and his father also looked negligently vnto him, & let hym doo what he lyst, because he had no mo sonnes but hym. So he was the first that assembled noughtie persons togeather, and held euer on Iehochanans side, from his first comyng to Hierusalem. And for his sake fell diuision and dissention betweene Iehochanan and Schimeon, so that they became enemies, and warred the one vppon the other euer after, as we shall declare hereafter.

In this whyle Vaspasian hadde sent Antonie and Mankiminus (two noble men, and of his counsell) to Rome agaynst

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gaynst *Vitellius*, that they myght make hym out of the way, and then woulde he come to Rome to receyue the imperiall crowne there. Those two captaynes went therefore and rayled an armie, by whose ayde they set vpon *Vitellius*, and slue hym, not without muche adoo: for there were slaine that day at Rome. 80. M. good men of warre. When *Vaspasian* had worde that he was dispatched, he made spede to Rome to his coronation, diuiding first his armie in two partes, whereof he tooke the one with him to Rome, as a safegarde for him selfe what so euer shoulde happen, and the other he left with *Titus* his sonne, to besiege *Iherusalem* withall. So departyng, he left his sonne *Titus* at *Alexandria*, commaunding him to remayne there, tyl suche time as he shoulde signifie vnto him otherwyle by his letters, and shewe hym what he shoulde do, and that in no wise he should attempt the siege of *Iherusalem* in the meane space. *Titus* answered, I shal doo deare father accordyng vnto your commaundement, for to you it belongeth to commaunde, and to me to obey. *Vaspasian* toke with hym king *Agrippas* & *Manabas* his

his sonne : for he feared lest they woulde
rebell, and mee Ioseph priest also and priso-
ner fast bounde in chaynes, for so had his
counsell moued hym, saying, We can not
say the contrary, but that we haue founde
no signe of rebellion in Ioseph hitherto,
neither thinke we that he hath gone about
any : but who can tell when we are gone
hence, whether he wyl flee to Hierusalem,
and helpe to set them at vnitie & conorde,
then they make hym theyr kyng, and after
he be the soer enemie vnto vs. Besides
this, you shall haue neede of hym in this
iourney, he beyng a man of such great pru-
dence and wysedome, that who so euer fo-
loweth his counsell, shall byng his mat-
ters to good and fortunate successe. *Vaspasian*
thought their aduise good, & tooke me
prisoner with him, togeather with king *A-*
grippas and his sonne, albeit they hadde no
iron vpon them, neither of hand nor foote,
but only had their keepers appointed them,
that they shoulde not steppe asyde. And as
Vaspasian drew nygh Rome, all the citi-
zens came forth to meete him, and recey-
ued hym with great ioye and myghtie
shewes. Then commaunded he me to
be

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he put in prison, but *Agrippas* & his sonne
be let goe at libertie. The next day, assem-
bled all the Senate of Rome, to create
Vaspasian Emperour, after the manner
of the Romanes, with whom was *Agrip-
pas* and his sonne. I also entreated the
Iaylor to let me haue keepers with me,
and so to bypnyng me to the place where he
shoulde be crowned and created *Cesar*.
whiche the Iaylour graunted me, & went
with me hym self to the place, and brought
me where I myght see all that was done.
Within fewe dayes after, *Vaspasian* tooke
displeasure with *Agrippas*, vpon the infor-
mation of certayne euill disposed persons
that hadde slandered hym, and per-
swaded *Vaspasian* that he went about to
rebell, and howe he hadde sent letters
to Hierusalem, concernyng the same
matters. Wherefore *Vaspasian* put both
hym and his sonne *Munabas* to death.
This befell thre yeeres and a halfe before
the destruction of Hierusalem. Moreover,
before this deede, the continuall sacrifice
ceased, for a *D. CC.* and nientie dayes,
as it is written in Daniel. Chap. 12. And
from the tyme that the continuall sacri-
fice

fise shalbe taken away, and abomination shal-
 be put into desolation, a thousand. 290. daies.
 The same yeere and moneth that Agrip-
 pas was put to death, GOD moued the
 mynde of Vaspasian to remember me with
 his mercie, wherefore he commaunded
 that I shoulde be fetched out of prison, and
 brought to his presence. And as I stood
 in irons before hym, Caesar had me wel-
 come, and spake comfortably vnto me,
 saying, Thou knowest very well that I
 haue euer loued thee from the day I fyrste
 sawe thee, and although I haue kept thee
 continually in durauice, doo not thynke I
 dyd it of any euyl wyl or malice towards
 thee, but rather thou maiest perswade thee
 selfe, I dyd it least the Romane Princes
 shoulde disdayne or enuie thee, and say,
 See here is the felowe, that in our warres
 hath endomaged vs so greatly, now go-
 eth he checkmate with vs, in as great fa-
 uour as we, let vs kyll him, and put hym
 out of the way. But my friende Ioseph,
 be thou of good cheere, I wyl deliuer
 thee from these iron bondes, and thou
 shalt be with me in no worse case, then as
 one of my chiefe Princes. And I wyl
 sende

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sende thee into Iewrie to my sonne Titus, to whom thou shalt be as a father and a counsaylour. Thou knowest, Titus was he that tooke pittie on thee, and woulde not suffer thee to be put to death. Yea, he hath sundry tymes moued me to release thee of thy bondes, and to honour thee, whiche I haue deferred to doo, onely for this cause that I shewed thee. I made hym anne sweare, But howe can I be quiet or in suretie of my lyfe, as long as I am in thy company and thy sonnes, seeing Agrippas and his sonne were incontinently put to death by your Caesar answered, Hold thy peace Ioseph, I neuer looked for any goodnesse of Agrippas and his sonne. Thou knowest not what they hadde wrought agaynst my maiestie, and how they went about to rebel. Thou hast borne theyr bones with thy handes. Doest thou not knowe howe I honoured hym and his sonne in Iewrie, howe I woulde not suffer myne armie to annoy any of his cities? I answered. Yes, I knowe it was so, as your maiestie sayth. Then sayd he, But for al this hath Agrippas requyred me agayne with euill. For what tyme as the nobles

bles of Rome in Ierusalem went about to make me Emperour, thynkynge me somewhat more meete to rule the empyre then Vitellius, Agrippas perswaded with them that they should not make me Emperour, assyrmynge that there was nothynge in me woorthie wherefore they shoulde promote me to that dignitie. And after when he came to Rome, he went from one Bishop to another, and caused them to goe to the bygh Bysshop, to accuse me of such crimes as in my conscience I knewe nothyng of all. By this I perceyued that Agrippas hart was full of rancour and rebellion, and therefore I iudged hym to death. For where as wyckednes is, there is it meete that condigne punishment shoulde not be lacking. And I put his sonne to death lyke wyse. For the sonne of a traytour ought not to lye vpon the earth, because that in his hart remayneth the worke of his father, beyng conceaued and borne of a rebellious seed. But I haue founde thee alwayes faythful and true, and therefore I commende my sonne to thy wyse dome. With this, he commaunded my irons to be taken away from me; and beyng released and

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at libertie, he set me honourable among the Princes and Senatours. Then sayde I vnto him, Is not this a great dishonour vnto me, that I should be deliuered from my bondes, and neuerthelesse my countrey men that be with me to be kept in prison styll? Nowe therefore yf I haue found fauour in thy sight, and yf thou wylt doo any thyng at my suite, loose the bondes likewise of al the rest of the Israelites that be with me: set them at libertie also, and thou shalt be assured that I wyl be thy faythful counsaylour whyle my lyfe lasteth, and an enimie to thy foes, to make warre vppon them that assaile thee.

Vaspasian graunted Ioseph his request, and wylled them to be set at libertie, as many as were prysoners with Ioseph. Shortly after sent he Ioseph to his sonne *Titus*, that abode at that present at *Alexandria* in Egypt, to whom he wrote concerning Ioseph in this wyse. I sende vnto thee here (my beloued sonne) Ioseph, a Prince of the Iewes, a man of experience, trayned in warre, in whom is great wisdom: he shall be thy father and faythful counsaylour, thou shalt not doo
agaynst

agaynst his counsell, neyther one way nor
 other, for he is a wyle man. Therefore
 thou shalt reuerence and honour hym ac-
 cording as he is woorthy, for the Lorde
 his GOD is with hym, and beleue not
 rashly any man, that shall defame Ioseph
 vnto thee. Wea, rather put hym to death
 straightway, that wyl accuse hym : for
 Ioseph is a faythful man, and a good coun-
 tellour, and who so is ruled by his counsel,
 shal haue prosperous successe in that he
 goeth about. Therefore when Ioseph shall
 come vnto thee, after he hath refreshed
 hym selfe a fewe daies of his laboures and
 trauayles of the Sea : then shalt thou pre-
 pare thyne expedition agaynst Hierusa-
 lem, to besiege it . And yf the Iewes re-
 ceue thee peaceably, and wyl submitte
 them selues vnder the Romane Empire :
 then beware thou endamage them in no-
 thyng, but rather repayre theyr cities, and
 let them be free fro al tribute for the space
 of two yeeres, yet on this condition, that
 theyle euery yeere they set a flag with the
 armes of the Romanes vpon their walles,
 that is to say, at theyr three solempne fea-
 ses, when as al the Israelites are wont

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to resort to Hierusalem, to appeare before
the Lorde theyr GOD. Moreover, they
shall offer for vs every feast, a sacrifice up-
pon the most holy aulter that is in Hieru-
salem. And yf they refuse to make peace
with thee, thou shalt utterly rase theyr
Townes, and who so euer is left alpye,
and escape the swoorde, those shalt thou
leade away captiue. If so be they de-
syre to haue Ioseph to be theyr kyng, we
are content therewith. In any wyse re-
member to be ruled by Iosephes counsell,
he shalbe thy father, and thou his sonne.
After this, Ioseph departed from Rome,
and came to Alexandria to Titus, who
hearyng of Iosephes arryual, was woun-
derous gladde, and al the auncient and
wyle men with hym. For Ioseph was
ful of the spirite of wysedome, understan-
dyng, counsayle, valiauntnesse, know-
ledge, and feare of God. Wherefore he
went forth to meete hym, accompanied
with the Captaynes of the Romanes ar-
mie, and receyued hym with great ho-
nour. Then Ioseph deliuered to Titus,
his fathers letters: Whiche Titus ha-
uyng read, sayde vnto Ioseph, Whatsoe-
uer

uer my father hath witten in these let-
 ters, I would haue doone no lesse by mine
 owne accorde: but now that my father
 admonyssheth me of the same, I ought
 to doo it the more. Therefore remains
 here with me, and I will be thy sonne, and
 thou shalt be my father, to rule and govern
 me with thy counsaile. So Ioseph abode
 with Titus at Alexandria a whole moneth
 after he came from Rome. Then consul-
 sed they together to goe to Hierusalem
 and besiege it, for Ioseph vnderstoode well
 enough, that this came of the Lorde, and
 that his woorde coulde not be letted nor hin-
 dered. Titus therefore and Ioseph with
 hym, departed from Alexandria with all
 theyr armie, and pitched theyr tentes at
 Nicopolis: from thence they came by water
 to Thanisa, so forth to Iraclea, and lea-
 uying that, came to Pelisis. From thence
 they trauided through the desert to Baale
 Iauim, after that, to Dicron, so to Gaza, next
 to Askalon, then to Iabuam, after to Iapho,
 and so to Cesarea. In these iourneyes he
 wanne Asam, Askalon, and Iapho, with
 all theyr Townes and Castles lying about
 them.

The warres of

December.

The fyrst yere of the raigne of *Vaspasian*, the tenth moneth and seuenth day of the same, came *Titus* with *Ioseph* and his armie to *Cesarea*, a famous citie, build by kyng *Herode*. In this citie he sojourned untill his whole host were come together, aswell of Romanes, as of other nations that were vnder the dominion of the Romanes, and came to ayde them in the siege of *Hierusalem*. Therefore *Titus* armie was woonderful huge and puissant, wherewith he abode at *Cesarea*, till the cold of wynter was past, and the moneth of *Aprill* nigh. The same yere the ciuyl warres grewe and encreased in *Hierusalem*, for the Citizens slue one another without any truce, rest, or quietnesse, no not in winter, when as warres were wont to ceasse, but sommer and winter both, the warres neuer styned betweene *Schimeon*, *Iebochanan*, and *Eleasar*. For the Lord the same yere had sent amongst them of *Hierusalem*, a turnesicke spirite of gyrdinesse, that the people were diuided into thre partes: whereof the fyrst and best folowed *Anani* the Priest, who at that tyme had stayned, unhalowed, and suspended

Iuly.

suspended his office of priesthood. Another part followed seditious Iehochanan: the thyrd, most cruell Schimeon. So that in the myddest of Hierusalem was ciuill warres, and without the Romanes armie made roades from Cesarea, euen to Hierusalem: by the meanes whereof, no man durst goe forth, for feare lest he should fall into the enimies handes, nor enter into the towne to bryng any necessities thither. Anani beyng a perfect godly man, and seepng the common weale of Hierusalem to be gouerned by the pleasure of the seditious, gaue ouer his thyrd part that sticke to hym, to Eleasar his sonne, whiche was the first authour of sedition, and he that gaue the first occasion, that was cause also of al the mischief that befel in Hierusalem, and in the whole land of Iudea. For he beganne a conspiracie agaynst the Romane garisons, and prouoked Israel to rebel agaynst the Romanes, and to lay handes vpon them. Wherefore there assembled vnto seditious Eleasar, Iebudab, Chezron, Schimeon, and Chiskiabu, young men of the nobles of Hierusalem, Eleasar with his company tooke the temple,

The warres of

ple, and the courtes about it, appoynting of his men, some to be spyes, some to kepe watche and warde about the temple of the Lorde. But Iehochanan, who because of the great resort of people vnto hym, was stronger then Eleasar: he tooke the market place and streetes, the lower part of the citie. Then Schimeon the Ierosolomite tooke the hyghest part of the towne, whereby his men annoyed Iehochanans part sore with slynges and crossebowes. Betweene these thre therefore was most cruell battayle in Hierusalem, for the space of foure dayes, without ceassing or any breathyng, and euery day were very many slayne, so that the blood of the Iewes that were slayne, ranne euery where abundantly through the market place & streetes, yea euen to the temple of the Lorde, lyke vnto a floodde that had come of great sheures: and vnto the thresholds of the gates of the temple, the dead bodyes ouerwhelmed one another by heapes, for no man buried them. Iehochanan hauyng the myddle part of the towne, had Schimeon on the one syde hym, and Eleasar on the other. But Schimeon had the best place, from whence

whence he myght anoy both Iehochanan
and Eleasar. Eleasar did also what he could
to endamage Schimeon. And Iehochanan
that was in the myddest, encombred them
both, notwithstanding to lytle purpose.
For Schimeons company flang stones, and
shot at them sore: but when as Iehocha-
nans part flang likewise at them, y^e stones
rebounded agayne vppon them selues.
Thus amongst these thre, the battayle
was sore, and encreased euery day, that all
men were in great terrour and feare ther-
of. Then assembled to the temple muche
people of the priestes and elders, besee-
chyng these intestine and domesticall eni-
mies, not to pollute and defile the temple
with their slaughters, and were almost
all slayne for their labour. The same day
was slayne the priest Anani, and Iosua a
priest, both of the chiefest priestes, and Se-
chariabn the most faythfull prophete of
the Lorde. Then hadde the continuall sa-
crifice ceased sixe and thyrty dayes:
for euer vntyll that tyme, was there
some good men or other at Hierusalem,
that offered alwaye Sacrifice to the
Lorde. But nowe when they woulde

The warres of

haue continued it, and the priestes layd the sacrifices vppon the aulter, the seditious woulde runne vppon them and kyll them, that the priestes bodyes and theyr cattell that they woulde haue sacrificed, shoulde all fall dead to the ground togeather. They that resorted also out of the countrey of Hierusalem for deuotions sake, the seditious slue and bitterly destroyed them, that almost no one of them was lefte alpyue. Moreover, the dead bodyes of men lay cast in the temple, and that without number trode vnder the feete: Yea, the dead body of the priest that was offeryng sacrifice, lay vpon the earth togeather with his offeryng. And when any man woulde offer any sacrifice, straightway one or other of the seditious woulde step to him and kyll hym, that the blood of the sacrifice and sacrificer shoulde be mingled togeather. Insomuche that the pauement of the temple, beyng all of Marble, was made so slippery with the blood and fatte of them that were slayne, that no man coulde goe vppon it without fallyng. And the priest shoulde no sooner laye hande on the sacrifice, but he was slayne, and straight

strayght an other dead body shoulde fall
 vppon hym, straunger or other, they spa-
 red none. So thus the dead bodyes of the
 good and bad, cleane and vncleane, wy-
 ked and vertuous, theefe and true man, lay
 one vpon another, and their blood mixt
 togeather in the myddest of the temple,
 without respect of any man, what degree
 or condiction so euer he were of. Wherefore
 the sight and slaughter waxe great, both in
 the towne and in the temple. For whom-
 soeuer the seditious ouercame, they sette
 fire on their houses also: Whereby the
 fyreooke into the great mens houses
 that were nygh the temple, and into the
 store houses, whereas agaynst tymes
 of necessitie and besiegynges of the
 towne, were layde bp in store, corne,
 wine, and oylde, to the number of a
 thousande and foure hundred store
 houses, all fylde full of victuales. For
 the elders and other godly men, what
 tyme as *Vaspasian* was in Galilee, they
 made vnto the doores of those garner hou-
 ses, and layde in victualles into them,
 sufficient for two hundred thousande
 men for twentie peeres, and nowe in this

The warres of

one battayle of the seditious, they were
brent euery one sticke and stone, whiche
was a speedy cause of famine and hunger
in Hierusalem. At the same tyme also the
seditious pulled downe, and rased all the
fayre houses, and goodly buyldynges, that
there shoulde be no monument of any no-
ble house left to any of the citizens of Hie-
rusalem. So this you see at that tyme
the Lorde visited the citizens of Hie-
rusalem with foure kynde of plagues,
smoorde, pestilence, hunger, and fyre: be-
sides this, a fyft also was added, the ruine
and decap of all beautifull and gorgious
buyldynges. And wheresoeuer a man tur-
ned hym, there was nothyng but desolati-
on, pollution (namely of the temple and all
holy thynges) vproares, without all rest
and refuge, no helpe, no succour, but
euery corner of Hierusalem was full of
howlyng and pellyng, waylyng and
weepyng, sobbyng and sighing of wo-
men and chyldren. There shoulde ye heare
the roaring and groning of wounded men,
not yet through dead: there the mourning
and lamentation for the elders that then
were slayne by the seditious: ponder chyl-
dren

men crying out for hunger: To be short,
most sorrowfull oppression of them that ly-
ued doone by the seditious. Suche voyces
were made euery where, that happy and
fortunate was he that before this day dy-
ed; and unhappy and in a woful case were
all suche as remayned alyue to see this
day. All these thynges when I Ioseph
hearde tydynges of, I tare my beard with
my handes, and cast ashes vpon my head,
sitting in great sorowe vpon the ground,
bewaylyng the miserie and calamitie of
Hierusalem.

AND this lamentation made Io-
seph vpon Hierusalem: How is the
holy Citie (quoth he) layde waste, that
was woont to be more happy and more
renowned, that all the prouinces vppon
the earth: Howe is the Citie that was
heretofore in suche hyghnesse and dig-
nitie, now brought vnder the foote, tho-
rogh the sonnes of the Citizens thereof:
whereas sometyme was the dwelling
place of the faythfull, now beare rule
there suche men as prouoke and styre
Gods wrath agaynst it, and turne it a-
way

The warres of

way from their **G D D**, wastynge it as
theeves. In the whiche, sometyme remay-
ned the byghnesse of the Godhead, it is
nowe become a by woorde and a mocking
stocke to the enemies, replenished with
blood of wounded and slayne men. In
steede of myght, gladnesse, reioycyng,
harpes, and psalteries: is sorowe, sighing,
hart breakes, mourning, and pensiuenesse
commen in place. Euen as heretofore the
priestes executed the seruice of the **Lorde**
in offeryng sacrifices: so lykewyse nowe
seditious persons murder godly and fayth-
full menne. Where was wont to be the
dwellynge place of most wyse and prudent
menne: nowe is it made a common ho-
stry of wycked murderers and theeves.
O Lorde G D D of Israel, haue not an-
gelles in tyme past come downe from
heauen to earth to fight thy battayles?
haue not the flooddes of the Seas perse-
cuted them that persecuted thee? hath
not the earth swallowed vp them that
despised thee? and the windes scattered
them a sunder that made insurrections a-
gaynst thee? and thunder from heauen
destroyed thyne enemies? and starres
haue

haue fought agaynst thy foes? What meanes this therefore, and howe cometh it to passe, that thou hydest thy face from vs? to whom hast thou betaken the sheepe of thy pasture? Looke vpon vs our **GOD**, and behold thy people and inheritance, that thou broughtest out of **Egypt** with a mighty power, and a strong hand: with wonders and signes, leading them vntyl this day in thy faith, take pittie vpon them in thy mercy, and extend not thy wrath against thy seruantes.

Where art thou **Moses** the sonne of **Amram**? stande vp and see thy people and flocke of sheepe, whiche thou feddest all thy lyfe with thy wysedome: see howe **Wolues** and **Lions** teare them: see howe the **Israelites** are become foes of theyr owne lyues and soules: **Pea** **wasters** and **destroyers** are sprung vp of theyr owne selues. Behold the people of **God**, for whose sake thou lyftedst vp thy staffe ouer the **Sea**, wherewith thou stuckest and diuidedst it, that it was made drie grounde, so that the **Israelites** passed through, and escaped theyr enemies. Remember thy prayer
when

The warres of

When as in tyme of fampyne and lacke of
foode, thou obtaynedst for them meate
from heauen, and at the same tyme when
they were weery of theyr lyues for thyrt,
thou broughtest water out of the most hard
rocke. Come forth *Aaron* most holy priest
of God, that dydst put thy selfe betwene
the lyuyng and the dead, to turne away the
plague from *Israel*, and strokest the de-
stroyer that he shoulde not come nygh the
lyuyng. Arise out of thy graue thou
Phinees, that mooued with such feruencie,
dydst reuenge the glozy and maiestie of
the Lorde GOD of *Israel*. Come and
runne through these seditious in thy furie,
whiche murder the people of GOD and
his Priestes. Awake thou *Iosua*, that
dyddest throwe downe the walles of *Ieri-*
cho with the sound and shoute of thy trum-
pettes that the holy priestes held in theyr
handes. Come now, and see thy people
that thou madest to enherite many na-
tions, and to conquere moste prouissant
kynges, howe they kyl one another, howe
they further and helpe forwarde the idola-
ter to rule and haue the dominion of thy
holy lande, that thou gauest thy people
Israel

Israel to enherite . Why sleepest thou
Kyng David, awake and come with the
sounde of thy Psalterie and Harpe, to sing
the holp Psalmes . Aske account of thy
sweete wordes that are ceassed from the
mouthes of this people , and out of all
mens mouthes , because of the maliti-
ousnesse thereof . See howe they? Prin-
ces be transfourmed into enimies and de-
stroyers : and doo not as thou dydst (good
Kyng David) that dyddest geue thyne
owne lyfe for theirs, sayeing, Let thy
hande, O Lorde, be turned agaynst me,
and agaynst the house of my father , and
doo not fall vppon thy people to destroye
them. Where art thou Eliseus? come and
see what thou canst doo, yf thou canst res-
cue the remnaunt of Israel , and fynde
them any gappe to scape at . Dydst not
thou by thy prayer byng the power of
the Syrians to a Towne of defence , and
preuayledst agaynst them without dyng
of swoorde or battayle , and broughtest
them downe, smytynge them with blynd-
nesse , that they turned they? enmitie
towards Israel into loue ? In deede,
thou wast he that vanquishedst the Sy-
rians

The warres of

rians by thy prayer, that they fled for feare
of the same. Now therefore ye heardmen
of Israel, assemble together, and listen
with your eares, and heare my wordes
that I wyll speake in your eares this day.
Tel me, what is become of your prayer,
that ye haue made for the people of Israel,
to defende and turne away from them all
wrath, indignation, tribulation, furie, and
emissions of euyl spirites?

Howe is it that nowe ye see not
the Sanctuarie turned into a vyle syncke
of blood? For the dead bodies of
Priestes lye in the myddest of it. The ho-
le Citie Hierusalem is become a strange
Citie, as though the name of the Lorde
hadde neuer been in it: and the Sanctu-
arie of the Lord is in that case at this pre-
sent, as though the diuine Godhead had
neuer dwelt therein: for the Temple is
turned into a denne of theeves, a lodging
of seditious persons, a tabernacle of cru-
ell murderers. And who so fleeth thither
for refuge, there they be slayne: as the sedi-
tious haue murdered in the myddest there,
of Anani the hygh Priest, and Iosua
a Priest also, that were princes and chiefe
priestes,

priestes, the most reuerent amongst the
 people of God, to whom ere this, kinges and
 nations had besought and desired theyr fa-
 uour, but neuer cast theyr flague bodyes in
 the middell of the temple. The nobilitie
 also of Hierusalem, the Elders of Iuda,
 and Sages of Israel, whose friendship
 kynges and nations haue sought, and de-
 sired to make peace with: they lye nowe
 slaine here and there in the middell of Hieru-
 rusalem, are meate vnto the fowles of the
 ayre, and beastes of the fildes, to dogges
 and rauens, because there is no man to
 bury them. These dyed not for theyr
 offences, but because they founde fault
 with the Israelites when they sinned.
 Howe are they slaine in thee (O Hierusa-
 lem thou holy citie, renowned throughout
 the whole earth) all iust men, al holy men,
 whom the sedicious haue gotte the vpper
 hand of, those helhoundes and bloodsuck-
 ers that haue brought all these mis-
 chiefes vpon thee: howe are the priestes
 of the Lorde, and his Prophetes slayne,
 amongst those holy men? For before
 the holy temple, was the prophete Seba-
 rian, that iust and holy man, butchered

The warres of

and murdered, yea, without al burial, neither was his blood couered with earth, but yet styll wandreth about and muttereth in thee. The blood of Anani also and Iosuah the chiefe priestes, was yet neuer couered, whiche were both slayne in thy temple, as men be wont to kill cheenes: yea, the blood of the godly young men, and valiaunt men that woulde haue reuenged them, was shed also by the seditious, lyke flooddes of water. Howe are the hartes of the people turned so auckwardly, that they wyl heare no admonition of iust men? But are lyke vnto blockyshe images, that neyther see nor heare, nor yet vnderstande any thyng. All beastes be they neuer so brutyshe, all plantes, and thynges that growe vppon the earth, withstande them that invade them to doo them iniurie, and endenour to auoyde the force of theyr enemie: but thy chyldren that thou keepest within thee, are chaunged into enemies, and one brother murdereth another with the swoorde. Where is now thy valiauntnesse, thou that neuer wouldest howe to beare the yoke of the Gentiles vppon thy shoulders, but hast cast away

away the bondage of the Egyptians, Philistines, Aramites, Assyrians, Chaldeis, Persians, and Medes: Where is the strength that GOD gaue to the Chasmonaites, that with a very small company defended thee, and preuayled agaynst the huge and puissant armie of the Greeces, destroyed the stout souldyers of Babylon, vanquished the myghty army of the Persians, slue *Kamitarius* and *Antiochus*, and pursued theyr armies, makyng great slaughterz of them, and fyllyng all places ful of dead carcases of the Gentiles: They would not be ruled by synners, but ventred them selues to dye, offeryng theyr lyues, not for theyr sonnes and daughters, but for the Sanctuarie of the Lord and his Temple, least it should be polluted with the idols of the Gentiles: Where remaineth now the rodde of GOD, that holy rodde that budded and blossomed in the dayes of gladnesse: Now is both the sprynges wythered, and the rodde it selfe also. The rodde of fayth is wythered, the rodde of the kyngdome, the rodde also of thy people, from whence the hoyle lawe is taken away, neyther is

The warres of

there any man that can tel where to drinke
any waters of the heauenly merewe. Alas
the merciful men that haue been in times
past to their brethren both alue and dead:
howe are they now turned into most cru-
ell tyrantes, and haue mercy of no man?
Where is the multitude of theyr mercyes,
wherewith they were wont honourably to
buryr theyr dead? Now the corpes of theyr
dead bodies couer the face of the whole
earth, and there is no body wil bouchsafe
to buryr them: yea, they that woulde, can
not be suffered, but straight wayes com-
meth other to them, and kyls them be-
fore they can doo it, so that they also dye
and lye vnburied, and are strowed about
here and there in the fieldes. Suche is
the guyle in thee nowe a dayes, neyther
the father to buryr the sonne, nor the
sonne the father, the seditious watche so
diligently those that be dead, least any
man shoulde buryr them: whiche yf they
doo, they are also slayne by them, and lye
vnburied them selues. The Temple of
the Lorde that is in thee, and was wont
to smell sweetely of spyes, annoynt-
mentes, and perfumes: howe is it now
choked

choked with carion dourag, and most pesti-
 lent stynch of dead bodies, and blood of the
 wounded: Thy streetes are strowed full
 of dead men, some runne through with
 glaues and iauelins, and other dead for
 hunger: yea, they that remayne yet alyue
 in the citie, are as good as dead also, and
 may be taken for no lesse. For they are
 weerie of theyr lyues, because of the pe-
 stilent dampe of the dead bodyes, the out-
 ragiousnesse whereof, hath cast many into
 most dangerous diseases, and hath been
 the death of numbers alredy. This may
 worthily seeme to be it that David the
 annoynted of the God of Iacob, the plea-
 saunt and sweete musically Poet of Isra-
 rael, speaketh of, Lorde the Gentiles are
 comen into thyne inheritaunce, they
 haue polluted the Temple of thy holynesse.
 And woulde to God it hadde been Gen-
 tiles that thou haddest brought, nou-
 rished and exalted to doe this deede, to
 rebell and synne agaynst thee, and to pol-
 lute thus the holy temple that is in thee.
 For in the malitiousnesse of an enimie, a man
 findeth the halfe of his comfort: but in the
 malice of a friende, there is no comfort at all.

The warres of

Yea, the very chyldren that thou hast
breat, brought vp, and promoted, the selfe
same haue stuffed the temple of the Lorde
that is in thee, with vnburied carcases,
euery man kyllyng his neyghbour, and
the seditious sufferynge no man to burie
them: but sleayng all that attempt to be-
stowe any such woozke of mercie vpon the
dead, in suche sort, that they fall dead vpon
the corpes whiche they woulde haue bury-
ed: and by that meanes both the corpes
lye cast out in the feelde, no better then
the carcases of brute beastes that be
founde in desart places. Yea, the iniqui-
tie and crueltie of thy citizens (O Hieru-
salem) is growen so farre, that they were
not content ouely to kyll their neygh-
bours, but they must also hewe theyr mi-
serable tymmes in peeces, for els they
thought they were not sufficiently reuen-
ged: although that in so dooyng, ma-
ny tymes the synche of the dead, tooke
woozthie vengeance agayne of the ly-
uyng, by callynge hym into vncura-
ble diseases. All these euylles are come
vppon thy chyldren, because they haue for-
saken the lawe of the Lorde, and haue
trans.

transgressed his couenaunt that he made
 with their brethren, because also they haue
 sinned agaynst the Lorde God of their fa-
 thers, in sheddyng the blood of iust men
 and innocentes that were in thee, even in
 the temple of the Lorde. And therefore
 are our sorowfull sighinges multiplied,
 and our weepynge dayly encreased, for
 that we haue been the cause of al these
 euyls that are befallen vs, and are not yet
 ended. O Lorde our God, our sinnes are
 gone ouer our heades, and the wycked
 actes that we haue committed in thy sight,
 are innumerable. The Lorde our GOD
 is ryghteous, it is we that haue rebelled
 agaynst his wyll, we haue prophaned
 and vnhallowed his name, we haue bro-
 ken his couenaunt. And euer the more
 that his wrath enkyndled agaynst vs,
 the more haue we transgressed agaynst
 hym. Therefore to hym belongeth
 iustice and iudgement, he hath moorthy-
 ly powred the furie of his displeasure
 vppon vs: to vs onely belongeth shame,
 as we haue aboundantly at this day.
 But he wyll once turne agayne, and
 haue mercie vppon vs, vanquish all

The warres of

all our sinnes, and cast them all into the deepe bottome of the Sea. So be it.

After these thynges, the thyrde day of the first moneth, in the first yere of the raigne of *Vaspasian*, *Titus* his sonne tooke muster of his men in the playne of *Cesarea*, to knowe the certayne number of them, whiche he had not doone afore, since his fathers departure; and he found them very many, insomuch that they almost seemed to couer the earth. This doone, he tooke his iourney from *Cesarea* with his power, and came to *Samaris*, where the citizens receyued hym with great ioy, and dyd him much honour. Wherefore he spared them, and dyd them no harme. From thence he came to *Aielona*, thirtie furlonges from *Hierusalem*, there he pitched his tentes, and leauyng them there, tooke sixe hundred horsemen with hym, and came to *Hierusalem* to viewe the towne, to knowe what heyghe the walles were, what strength there was in the towne, specially of the seditious, of whom euery where great rumour was; finally, to receyue peaceably all suche as were

were desirous of peace. So, as he came to the wall, he sawe no man, neyther goe out nor in: for the gates were shut vp, and the seditious had layde an ambushe without the towne to trappe Titus, who went somewhat before accompanied with a fewe, the rest following a private way behynde. Whyles therefore he was in besyging the walles, the seditious issued out of their ambushe that they hadde layde nygh vnto *Aielona*, and set vppon the backe of Titus men behynde. Then issued an other sort out of the towne, so that they had Titus betweene them, and runnyng vppon hym, separated hym from his men, and environed hym on euery syde, where they slue 60. of his menne, and myght haue slayne hym also, saue that they coueted to take hym alpyue. Titus seepng hym selfe beset, and forsaken of his owne menne, that thought it was impossible for hym to escape, perceyuyng also that they went not about to kyll hym, but to take hym alpyue, moreouer, that he coulde in no wyse escape, except he woulde make an irruption and runne through their handes: he tooke a good hart vnto hym, and valy-

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audently breake through, sleayng whomsoever came in his way to lay holde of hym, and so escaped. If they had entended to haue slayne hym, they myght haue done it: but being desirous to take hym alyue (as is sayde) they abstayned from stryking hym, and so they lost hym. And **G D D** would not deliuer him into their handes, that by him he myght scourge Israel. But the Jewes seeing hym to be thus escaped, repented sore that they had not killed him, sayeing one to another, What meant we, that we kyllled hym not while we myght: it is yll handled of vs. Therefore they pursued hym, hurlyng and shootyng after him with engynes of warre, but they coulde not ouertake him: for God preserved him, that he myght afterwarde deliuer Hierusalem into his handes. So he returned to *Aielona*, and perceiued the hartes of kings to be in the handes of **G D D**. The next morowe brought *Titus* all his armie to Hierusalem, determinyng to encampe hym selfe vpon the mount *Oliuet*: wherefore he first spake vnto his souldiours in this wyse. This day ye goe to fight agaynst a most myghtie nation, whose warriors

riours be strong as Lions, valiaunt as
Liberdes, and nimble as Fawnes that
runne in the mountaynes, to ouerturne
chariottes, and suche as sit vppon them.
Nowe therefore take good hartes vnto
you, & be couragious, for so it standes you
inhande. Doo not thinke them to be lyke
the nations that heretofore ye haue had to
doo withall: I mee selfe haue experience
otherwise of their valiauntnesse and sleigh-
tes of warre. This sayde, he marched in
aray most strongly, that they shoulde not
be scattered a sunder, & gaue them charge,
spectally to the vaward to take heede of
stumblyng vppon Welles or Cesternes,
whereby they might be hyndred, for as yet
the day was scarfe broken: and besides
that, Titus had knowledge how the Iewes
fearyng of his commynge, had digged se-
crete trenches and pitfals. Wherefore to
auoyde them, he led his host by the mount
Oliuet, in whiche place it neuer came in
their mindes to digge.

Therefore when he came to the mount
Oliuet, he encamped there agaynst Ihe-
rusalem, ryght ouer agaynst the brooke
Cedron, that ranne betweene the citie and
the

The warres of

the hyll, and many tymes ranne very shallowe, *Titus* campe was about syxe furlonges from the towne. The next morning they of the towne seeing *Titus* to be encamped bypon the mount *Olivet*, the captaines of the seditious with their companies assembled togeather, and fell at argument euery man with another, entending to turne their crueltie bypon the Romanes, confirming and ratifying the same attouement and purpose, by swearing one to an other, and so became peace amongst them. Wherefore ioyning togeather that before were thre seuerall partes, they set open the gates, and all the best of them issued out with an horrible noyse & shout, that they made the Romanes afraide withall, in suche wyse, that they fledde before the seditious, whiche sodaynely dyd set bypon them at vnwares. But *Titus* seeing his menne flee, rebuked them, saying, Are ye not ashamed of this timorous cowardnesse, when ye are so many, and a hundred for one of them? What ignominie is it, so many to be repulled of so fewe? Therewithall *Titus* stayed them, and brought them manfully to
with.

withstande the Iewes, so that very many
were slayne on both sydes . But the Ro-
manes were not able long to abyde the
force of the Iewes, albeit that Titus with
his pycked and most valyaunt souldiers
dyd manfully keepe theyr grounde, and
neuer reculed . Titus also laboured to en-
courage the rest to fight : but they were
so dismayed that they wist not what to do.
For to forsake Titus they were ashamed,
and to resist the violence of the Iewes
they were not able . Notwithstanding
Titus and his companie made theyr par-
tie good against the Iewes, who at length
left the feelde, and withdrew them selues
towards the towne . Then Titus beyng
wroth with his souldyers that they had
fledde from the Iewes, sayde vnto them,
Shall I not be auenged of these Iewes?
Shall so fewe of them put vs to flyght,
not able to stande in theyr handes? and
wyl ye flee or recule, leeryng me abyde by
it? The next day Titus tooke all his ar-
mie, saue a fewe that he left in his campe
to keepe the baggage, and went downe
the mount Oliuet, setting his menne in
battayle ray even agaynst the gates of
the

The warres of

the Citie. Then exhorted he them to play the men, and although they were comme downe the hyll, yet they should not feare the Iewes for theyr campe that they had left behynde them, for the brooke Cedron (sayth he) is betwene our campe and the Israelites. With these wordes they were encouraged, and determined to encounter with the Iewes vnder the walles hard at the gates of the Citie, trustyng to the safegarde and defence of the brooke Cedron. The captaynes of the seditious lykewysse vled policie: For they diuiding theyr men, sent one company to passe suddenly the brooke Cedron, to inuade and spoyle the Romane campe that were left in the Mount Oliuet. These therefore went and fought with the Romanes vpon the Mount, and droue them out of their campe. Titus lookyng behynde hym, and perceyuyng that the Iewes hadde gotten ouer the brooke, and were in hande with his menne, he was wonderfully afrayde, leepng hym selfe so enuironned with battayles on euery syde. They within the towne when they sawe theyr felowes once at the Mount Oliuet, they

he opened the gates, issued with al their
 power that was left in the towne, and en-
 countred with Titus, where he had set his
 men in aray ouer agaynst the gate, where
 they made a great slaughter of the Ro-
 manes, whiche despyous to auenge the
 shame gotten the day before, fled not, but
 stoutly withstoode theyr force. Also the
 Jewes tooke hart vnto them, fought man-
 fully, and beat downe the Romanes, that
 at length they tooke them to flight toward
 the mount Oliuet, so that in theyr flight
 many of them were slayne by the Jewes
 that purfued the chase. Vppon this, dy-
 uers of Titus souldiours (seeyng them
 selues besette both before and behynde)
 counselled Titus to flee with them vnto
 the mountaynes to saue his lyfe, least he
 shoulde be slaine by the Jewes, and they
 alltogether with hym. For thou (say
 they) art a great Lord of many kyng-
 domes, and God shal one day byyng thee
 to the imperial crowne of our Lorde thy
 father. Nowe therefore if thou shouldest
 be slayne of the Jewes, we are all but
 dead, and what good shoulde thy death
 doo other to thee selfe or to other, to be
 slayne

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flayne like one of vs: Yet Titus would not be ruled by them, nor receyue theyr counsaile, but kept his grounde boldly without once turning his face, saying, I wyl chose rather to dye with honour, then to lyue with shame. And with that he rushed vpon the Iewes that were nigh hym, and compelled them to recule. When the Iewes that had environned the Romane campe, sawe that, they left the Romanes, and came flockyng about Titus by routes, assaulyng him on euery syde, endeuouring also with all theyr myght to ouercharge hym. Wherethrough in that place was a sore and behement fight, and muche people flayne on both parties: Yea, Titus scapt narrowly from beeyng flayne in that fight, and had dyed in deede, yf certayne of his valiaunt souldiers had not returned vnto hym, and rescued hym out of the Iewes handes. That day were the chiefe of Titus souldyers flayne. Then the Iewes retyned to theyr place at the walles syde. They also that went to the Mount Oliuet, returned homewarde by the brooke Cedron. The Romanes seeing that, pursued them: whereuppon the
Jewes

Jewes turned againe vpon the Romans,
who fledde by and by. Thus the Jewes
put the Romanes to flyght thysle vppon
one day.

It came to passe then, that the externall
warres paused, & intestine ciuill warres
renewed most terribly amongst the sedici-
ous at Hierusalem. For vppon the fyrste
day of the high solemne feast of Passouer,
captayne Iehochanan and his men came
into the temple of the Lord, where he was
honourably receyued of the Priestes and
elders, with the rest of the communitie.
And when they were within, they cast of
theyr upper garmentes, vnder which they
were armed with coates of sence, and
swoordes tyed to theyr thyghes. After
that, they beset the doores, and layde holde
of the priestes, slue them and the people
also, theyr hartes was so cruelly bent a-
gaynst theyr brethren, neyther regardyng
the reuerent countenaunces of olde men,
nor enclynyng to the prayers of them
that besought them, without sparyng
eyther women or chyldren, no not the
suckying babes. This doone, Iehochanan

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stoode by and openly protested, that neyther Schimeon, nor Eleasar, nor any of the rest of the captaynes of the seditious, nor any man els, should haue the souerainie in that citie, but he. The other hearyng that Iebochanan hadde wrought such displeasure to the people of G D D in the temple, rose togeather, and slue very many of Iebochanans part, but in the meane season, what of the one part, and what of the other, the Israelites went to wrack, and were slayne in great number. Tydynges came to Titus, how the Jewes conspired agaynst them selues, and slue one another dayly, whereat he reioyced greatly, and came with his whole host to the towne, where he found certayne Jewes without, that had fled because of the rage of the ciuill warres. When they saw Titus, they came and besought hym to enter the Towne, and deliuer them from the crueltie of the seditious, and they would be his seruantes: for these warres had made them almost weery of theyr lyues. Yet Titus gaue litle credite to theyr tale, although they made many woordes to perswade hym that it was true. For he remem-

remembered how within three dayes afore,
 he saw the Iewes fight against him egar-
 ly, al with one accord, so earnestly one res-
 cuyng and defending another, that no dis-
 cord appeared to be amongst them.
 Wherefore he woulde not beleue they
 woords, in that they required succour, and
 offered to yeeld. And as they were thus
 debatynge the matter, sodaynly they heard
 an uprore in the Towne, and woonderfull
 hurly burly, some cryng, open the gates,
 and let Titus come in, other cryed, shutte
 the gates, and let not the Romanes come
 in. Then certaine vpon the walles called
 vnto the Romanes, speedily to come vnto
 the towne, and they would open them the
 gates, that they might enter in, requesting
 the Romanes to deliuer them from the
 tyranny of the seditious, lest (say they) we
 should be all slayne by the handes of these
 traitinuous and cruell seditious personnes.
 The Romanes therfore ran to the gates,
 and when they approached nigh the walles,
 and were comme within daunger, the
 Iewes hurled stones from the walles, and
 shot arrowes at them, sleayng very many
 of the Romanes. The other Iewes also

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that were without the towne , and had besought Titus to deliuer them from the handes of the seditious , beganne to assaile the Romanes that were gone to the walles, with such force, that many of them they slue , the residue they put to flyght, and the Jewes folowed the chase almost to Aclona. Then the Jewes mockt and flouted the Romanes, calling them freshe water souldiers , men of no experience, and innocent fooles that neuer sawe the traynes of warre before , clapping also theyr targets, and shaking theyr swoordes against them in mockage. The Romane captaynes seeing these thynges, they toke great disdain at the matter, and in a great pye woulde haue turned backe vpon the Jewes agayne , had not Titus caused the retreat to be blowen. Vppon this, Titus assembled all his counsellours, captaines, and souldiers togeather , and sayde vnto them in this wyse. I haue a sufficient trial, and vnderstande well yenough your valiantnesse and courage (most worthy men and deare souldiers) whiche farre passeth the strength and manhood of all other nations, and not onely in this most excellent

lent vertue doo ye excell: but also in know-
ledge and slaighetes of warre, in wysedome
and forecast ye haue ben cheife of al other.
Nowe therfore brethren and friendes, I
marueyle not so greatly at the Iewes sub-
tylie and craft in their swearing to you for
the perswadyng of a thyng, and after kepe
not their othe: but this seemeth woonder-
ful! to me, that ye suffer your selues styll to
be deceyued of them, and to be slayne by
theyr wyles. For all the wyse ye haue,
coude not deliuer you out of theyr snares,
but nowe yet agayne the thynde tyme
ye haue approached the walles, and this is
the thynde tyme ye haue been put to the
foyle for your labours. And all this com-
meth because ye wyl not be ruled by me,
but transgresse your Generall and Lordes
commaundement. But nowe my brethren
take heede what ye doo hereafter, it be-
commeth you not to disobey my woordes,
which ye haue done oftentimes. Do ye not
remember a certayne noble man of our
countrey, in the warres of *Augustus Cesar*
agaynst the Persians, howe he put his
owne sonne to death, because that contrary
to his fathers commaundement (who was

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graunde captaine of the armie vnder *Augustus* he hadde fought with his enemies: yea, although he kyled three *Persians*. But what speake I of once? ye haue often times set litle by my commaundementes, skirmishyng dayly with the *Iewes*, and that without all discretion, rashly and out of order: whereby you may geather, your enterprises haue no good successe. If you continue these maners, it shal redound vnto your owne dishonours. Therefore it were better for you to leaue of these partes, and lay away your pride, contumacie, and stubburnesse: which yf ye doo, thynges shalbe in better safegarde. Suche moze spake *Titus* to his men, rebukyng them sharply, not mentioned here, but declared at large in the volume that we wyte vnto the *Romanes*. When he had sayde, his princes and captaynes fell euery one prostrate to the earth, and besought him of pardon for theyr rashnesse, in that they had so vnadvisedly and without order agaynst his minde, encountered with the *Iewes*. Then *Titus* takyng pitie of them, pardoned them, requesting them to beware hereafter, that they commit nothyng against
his

his commaundement, neither in word nor
 deepe, and so dooing, they shoulde haue his
 fauour, and auoyde his displeasure & daun-
 ger to death for the contrary. But yf they
 refuse to doo it, he woulde not spare any
 man, what so euer he were & shoulde trans-
 gresse his commaundement, but put hym
 to death, & geue his body to be eaten of the
 foules of the ayre. They answered al with
 one voyce: We are content with these con-
 ditions, and wyl do what so euer thou shalt
 commaunde vs. After this, Titus conside-
 ring howe earnestly the Ierosolimites were
 set one against another, how they were be-
 come suche cruel and mortal enemies, that
 eche of them conspired others death: he
 caused the pittes, cesterne, and trenches
 that were about Hierusalem, to be damde
 vp and stopt with earth, that the wayes
 might be leuelled for his army. That done,
 he encamp't hym selfe nearer the walles.
 Agaynst which attempt, the Iewes issued
 not out of the towne after theyr accusto-
 med manner, to put them backe from the
 walles. For Schimeon was otherwys
 occupied, he had entertayned x. M. menne
 of the best of the seditious Iewes, and

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ioyned hym selfe to Iacob the Edomite, captayne of niene thousande Edomites: with whom he had made a conspiracie, betterly to destroy captayne Iehochanan. And setting upon him, they compelled hym to flee into the court of the temple, where he remayned in the gate of the entraunce of the temple, with eyght thousand and foure hundred good men of warre, all well appointed in iackes. Eleasar also was agaynst him, and ioyned with Schimeon, becoming an enimie to hym that before had saued his lyfe, and so they both together assailed Iehochanan, neglectyng the defence of the towne. By this meanes the Romanes encamped them selues about the walles at their pleasure, rayling towers, and castyng trenches to plant their iron rammes bypon, to batter the walles. The common people of the Jewes that were under the rule and gouernement of the thre seditious captaynes, namely, Schimeon, Eleasar, and Iehochanan, (which although they were y^e ynough al, yet the tyrannie of Iehochanan farre passed Schimeon, and Schimeon was farre woorse then Eleasar, though Eleasar was the

the head aucthour and first beginner of sedition in all Israel) were amongst them as sheepe redy to be kylled. For the foresayde seditious captaynes, slue the people at their pleasures, and diuided them into bandes, casting lottes vppon them who shoulde haue whiche, so that one hadde anothers men, and another man his. And this dyd they not onely with theyr owne men, but also with all the rest of the people, in suche wyse, that when the Romans made any assault, then ioyned they togeather as one man to resist the Romanes: and when they hadde geuen them a repulse, then woulde they returne to theyr ciuill warres, and fall togeather by the eares among themselves. Extreeme and dreadfull was the ciuill conflict at that season, betweene the three foresayde captaynes, and so sore, that the blood streamed downe the channell out of the gates of Hierusalem, lyke as a brooke that runneth out of a fountayne and well spring. The Romanes seepng it, were mooued with muche pitie, so that they weapte bitterly. But Ioseph that was amongst them was stri-

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ken with so great heavinesse, that he burst out into a sorrowful lamentation, lifting up his woful voyce in this wyle.

A Las, alas Hierusalem, the Citie of the great kyng, howe shall I nowe call thee at this day? or what name shall I geue thee? Sometime thou wast called Iebus, of Iebuseus that buylded thee first in all this lande. After that, thy name was Zedek, that is, iustice, whereupon the kyng Iehoram was called MalkiZedek, for he was a ryghteous king: and because he reigned in thee with iustice, therefore was thy name Zedek. Then righteousnesse had his abiding in thee, & thy bright starre that shined in thee was Zedek. Moreover, in his tyme wast thou called Schalem, as the scripture witnesseth, and MalkiZedek king of Schalem: and that because the equitie of the people that dwelt in thee was then fulfilled. For at that tyme chose Abraham our father (of woorthy memorie) to woorthyp God in thee, and to take thee to his inheritaunce, to plant in thee the roote of good woorkes. Whereupon the tabernacle of **G D** remaineth in thee to this

this day : as it was reuealed vnto the same
our father *Abraham*. In thee (say I) is the
sanctuarie of the Lorde. For in that place
vnto *Abraham* binde his onely sonne vpon
the toppe of one of thy hylles that is called
mount *Moriab*, holy and halowed : and
therefore art thou called *Hierusalem*, be-
cause our father *Abraham* (of famous me-
morie) called the place of thy sanctuarie
Adonai iireeh, the Lord shall see : Then thy
late name being *Schalem*, this ioyned to it,
made it *Ireshalem*. For the Lord God shal
beholde the place of thy sanctuarie, at what
tyme as it shalbe *Schalem*, that is pure, un-
corrupt, without lacke or spot ; but when
so euer it is polluted and defiled, as it is at
this day, then wyl he turne away his face
from it,

Furthermore, thou art called *Ieru-
shalaim* therefore : because that who so
vnderstande the dignitie and woorthy-
nesse of the place wherein thy sanctuarie
is, shall bidde the angelles of heauen to
teache in it the doctrine of the holye
ghost, and the spirite of wysedome and
vnderstandyng, wherewith lytle chyl-
dren, and the vnlearned in thy lande, may
be

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be made wyle. He also that ministreth in thy temple, had on a garment of foure colours, Skarlet, Violet, Bisse, and Purple. Skarlet, in the respect of the heauens that be aboue the firmament: Violet and Bisse colours (whiche be made of flaxe) because of the earth of whiche they came: finally Purple, in respect of the Sea where Purple is gotten. Therefore when as the priest came into the temple to minister, apparailled in these foure colours, he sayde before the almightie God: I am come to present mee selfe here in thy syght (O Lorde of the worlde) in foure kyndes of colours, that doo represent the partes of thy worlde, and in suche wyle doo I appeare before thee, as though I shoulde bypnyng all the whole worlde into thy syght. Moreover, the foresayde apparayle was garnished with pure golde and precious stones, after the lykenesse of the tribes of the sonnes of Iacob, who was called Israel: that in that garment, he myght haue the soueraignete before the angelles that be aboue, and by them preuayle to bypnyng the vertue of the holy ghost: by the whiche they shoulde

shoulde obtayne wisedome that dwell in thee, and prosper in theyr studie and sayth, that they myght haue wisedome and vnderstandyng togeather. His loynes also were girded with linnen floppes, wherewith he couered his secreete partes: for it becommeth priestes most of all other persons to be shamefast and bashfull, specially when he shoulde minister in the two sanctuaries. For there are two sanctuaries, the vtter, and the inner, which is the *sanctum sanctorum*, or the holpest of all. In the vtter, the priestes minister as the hygh priest commaundeth them: but in the inner, that is the *sanctum sanctorum*, entreth no man saue the hygh priest onely, and that but once a yere. For in it was the Arke of the couenaunt of the Lorde, in the whiche were layde vpon the two tables of the couenaunt that **G D D** made with the people of Israel in the mount Sinai. There is also the rodde of Aaron, that flourisheth and brought forth leaues. All these were in the fyrst Temple whyles it was yet standyng. Ouer agaynst the Sanctuarie were. 14. staires or steppes, vppon the whiche appeared

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appeared the myracle to kyng Cheskiabu. And thou Hierusalem at that tyme wast stronger then other cities, Lady of al prouinces: for great kyngs and princes builded thee. Kyng Herode much exalted thee, raising thy walles on height, and besides that also, defenced thee with an other wall, that he named *Antochia*, of *Antiochas* a Romane, who liberally gaue much money toward the repayring of the ruines and decayes that were in thee.

Howe commeth it to passe therefore that thou art brought thus lowe: the Gentiles haue the rule ouer thee now, and besiege thee, raising thee, and casting thee downe: Yea, they are now in the myddest of thee. Woe be to vs for our synnes, for the heauinesse of thy strength is dashed, thy Sanctuarie is troden vnder the foote, and made a sincke of the blood of slayne persons.

Drinke now of thy cup (*O Hierusalem*) with thy daughter *Sion*, drynke I say the cup of vexation and grieve togeather with her: for yet the tyme shall come, that visions shal be reuealed, and redemption alio it selfe, that thy chyldren shall

shall returne to theyr coastes, with the
health of theyr redeemer. Then shalbe the
tyme of frendshippe, and then shalt thou
drinke the cuppe of health and consolation.
After this, Titus went to view what way
he myght best assault the Citie, and as he
devised with hym selfe, he espyed a plaine
on that side where the sepulchre of Iosha-
nan the high priest was, whereas he staied
a while, and sent one of his captaynes that
were there with hym, called Nicanor, to
commen with the Iewes that were vpon
the walles, to mooue them to peace, wyl-
lyng hym to say thus vnto them.

Friends, my Lord Titus is desirous
to spare you, and to make a league with
you, that you myght be at quiet, and out
of this daunger of destruction. And yf
you be so disposed to consent therunto,
Titus shall make a league with you yet
before nyght. Nicanor went and
spake with the people in such wyse, as
Titus had wylled hym. The Iewes
gaue hym no woord to aunswere, but
held theyr peace: wherefore Nicanor
spake vnto them agayne, and as he
was talkyng vnto them, one from the
walles

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malles stroke hym with an arrowe, and killed him. Whereat Titus was exceeding wroth, that they shoulde shoote at his captayne offering them peace, and his death greeued hym marueylously. Wherefore he commaunded ladders, brakes, flynges, iron rammes, and other engins of warre, to be brought to assault the towne. So the souldyers brought an iron Ramme to batter the wall, and planted it vppon a Mount accordyngly. The Jewes seeing that, were sore afrayde: wherefore the three seditious captaynes ioyned them selues in friendshippe, and forthwith opened the gates, issued out, and beat the Romanes from theyr peeces and engyns that were nowe redy addressed, setting fyre on the ramme, flynges, and all the other engynes, a fewe excepted, whiche Titus and his menne saued from the fyre. In this conflict the men of Alexandria that serued Titus, behaued them selues lyke tall fellows in the rescuyng of the flynges from the Jewes: yet the Jewes preuayled, and gate the vpper hande of them, tyll Titus came with a strong power of pycked men to succour the

the Alexandrians, whereas twelue of the stoutest Iewes were slayne. In the same skymyng Iehochanan, a Captayne of the Eodmites, that came to ayde the Iewes, was slayne by an Arabian, that came beynde hym, and stroke hym with an arrowe, whyles he was talkyng with the Romanes that had entreated him to come vnto them. For whom the Eodmites mourned and lamented sore, for he was a good man of warre. The next night certayne of the seditious, chiefly of Iehochanans and Schimeons companie, issued out, and came to the thre wooden towres that Titus had erected before the walles, to viewe out of them the towne, and to see what the Iewes dyd, where he had also set both within and without them, for their defence, a great garyson of valiaunt souldyers. Whosoever were nie the towres, those the Iewes slue, the other fled to Titus campe. The Romanes that were within the towres, knowyng nothyng of the matter, and cruising to them that were set about the towres for theyr sauegarde, slept all the nyght. After the Iewes had thus slayne the Romanes watche, and

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put them to flyght, they came to the towres with sawes, and cutte the feete asunder, so that they fell sodaynely together with them that were within, whiche were very many, and slue them every one. [Titus hearing the alarme, and the crashyng of the falling of the towres, was sore afrayde, and all his whole armie, and not knowyng what the matter was, they durst not stirre toward it: so the Jewes returned cleare into the towne. On the morrow, Titus brought his whole power to the walles, and whyle the Jewes were at theyr contentions in the towne, he addresed an other iron ramme, wherewith he sodaynely stroke the utter wall, and battered it through. Whereupon the people that warded that wal, were fayne to withdrawe them selues within the sauegarde of the seconde wall. Then Titus commaunded his souldyers to rase to the ground that wall that he had pearced, and to carry away the stones thereof, that they shoulde be no let nor hynderaunce to his men. This was the most substantiall and strongest wall of all, thpycker then both the other, and was buyt.

buylded by Herode . The Romanes labouryng earnestly in the defacyng of the bitter wall, were slaine in great number by the Iewes from the middle wall, before they coulde finishe theyr purpose . The chiefe of the Iewes, perceyving that Titus had not onely taken, but also quite pulled downe the bitter wall, and howe there was now but two walles left about the Towne, it went to theyr hartes, and made them looke about them. Therefore began the sedicious now earnestly to thinke of vnitie & con corde amongst them selues: so that they diuided the Towne amongst them into thre wardes . Iebochanaan was appoynted vnto that ward that is on the North parte of the Temple, besyde the Antochia . That parte of the towne that was toward the Tombe of Iochanan the hygh Priest, was attributed to Schimeon . To Eleasar was committed the keepyng of the wall. These exhortyng one another to play the menne, dyd valiauntly resyst the Romanes : so that the conflyctes then beganne to be sore and harde. The Romanes for theyr renouwne and fame,

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layde on loade , and the Jewes agayne
stuck styffely to theyr defence, seeing theyr
ende at hande, yf they were slacke. Titus
nowe and then exhorted his souldyers to
play the men, promising them that would
valyauntly make any enterpryse vpon the
Jewes, abundaunce of golde, syluer, and
much honour withall. Then stept forth
one of his souldyers , named *Longinus*,
and put hym selfe amongst the routes of
the Jewes that were issued out of the
towne, where he slue a couple of the chiefe
of them, and straight recovered hym selfe
agayne within the array of the Romanes.
But the Jewes shrinkt not from the Ro-
manes , for they were in a feruent rage
and woonderfull disdayne : and to fur-
ther theyr courage, *Schimeon* came vnto
his men , and cryed vppon them with
a loude voyce , sayeing , For the reue-
rence of *GD* friends flee not this day,
whosoever doth flee , let hym be sure he
shall dye for it , and his house destroyed.
Titus also admonysed his to keepe their
aray , and not to geue backe to *Schime-*
on . Then went he hym selfe to that
part of the Towne , where *Iehochanans*
warde

warde was, there he caused an iron ramme to be planted and bent agaynst the wall, (for there was a large playne.) There was at that tyme in Hierusalem, one called *Kantor*, who gate to hym a companie of the seditious, and shot from the walles into the Romanes armie, where he slue very many, compellyng the rest to retyre. This *Kantor* with niene other tal felowes, whereof he was the *Decurian*, defended one part of the towne. Nowe as the Romanes bended the ramme to batter the wall, *Kantor* cryed vnto *Titus*, I beseeche thee my Lorde *Titus*, be mercifull to this most famous citie that is almost beat downe already, doo not deface it vtterly, but take pitie of the sanctuarie that is in it, and destroy not the habitation of the Lorde G D D. *Titus* at his request commaunded his menne to stay, and to leaue of battering the wall. Then sayd he to *Kantor*, Come forth hyther to me, and thou shalt saue thy lyfe, I wyll pardon thee, thou shalt not be destroyed. *Kantor* answered, I wyll see if I can perswade these my felowes to come with
P iii me.

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me. But he dyd it vppon colour, for none other cause, then craftily to tryfe out time, whereby he myght cause Titus to leaue of the assault for a whyle. So he spake vnto his felowes whiche knewe his mynde, that the Romanes myght heare, Let vs goe downe and flee to the Romane armie. Then they drew out their swoordes, as though they woulde kyll hym, and strikynge vppon his harnesse, he fell downe to the grounde in the syght of the Romanes, whiche were ignoraunt of his deceyte. Then one of the Romanes let flee an arrowe, that wounded Kantor vpon the face, and glauncyng from hym, slue another that stode by hym. Then Kantor cryed out, What doo ye? wyl ye shoote at vs that desyre to be at peace with you, whiche ye graunted your selues, and now we wyl breake your promise that ye made vnto vs? Is this the rewarde, my Lorde Titus, that thou renderest me, for goyng about to flee vnto thee? that thy souldiours shoulde shoote at me, hearyng me to requyre conditions of

of peace: Nowe therefore my Lorde,
 may it please thee to sende hyther some
 man of honour, to whom I may come
 downe and receyue assurance of thy
 promise, to be as one of thyne owne
 men. Titus thynking he meant good
 sayth, spake vnto Ioseph, wyllyng
 hym to goe and make peace with the
 Iewes in his name, then to byng hym
 vnto hym, that he myght finde safegarde
 of his lyfe, from the common de-
 struction. Ioseph answered, Why
 wilt thou sende me: what haue I of-
 fended thee: haue I not euer doone thes
 true and saythfull seruice: Therefore
 if thou beare me any good wyll or fa-
 uour, sende me not vnto hym whom I
 canne not trust: For Ioseph mistrusted
 some subtiltie, knowyng Kantor afore.
 So Titus sent one captayne Iarius, who
 sayde vnto Kantor, Come downe, and
 let vs goe togeather to Cæsars sonne.
 Kantor despyred hym to holde abrode his
 cloke lappe, that he myght hurle hym
 downe his money that he hadde there,
 (lest the Iewes perceyving it, woulde
 take it from hym) and then he woulde

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come downe. And as *Iarius* helde by his lappe to receyue the money that *Kantor* spake of, *Kantor* with all his myght cast downe a great stone, whiche *Iarius* espying, leapt asyde and auoyded: but it lyght vpon one of his felowes & slue hym. *Titus* was woonderfull wroth at this, and forthwith planted yet an other iron ramme agaynst the wall, and at length layde it flat vpon the grounde. Then commaunded *Titus* to make fyres about the wal, where as the *Jewes* shoulde escape by, *Kantor* seeyng that, woulde haue fledde, and as he made hast to escape the fyres, the wayght of his armour bare hym downe into the fyre, and there he dyed, more desirous of death, then lyfe. Then entered the *Romans* within the seconde wall, agaynst whom the sedicious issued, and fought with suche hebelement force, that they preuailed agaynst their enimies, slue many of the *Romanes*, and forced the rest to retyre vnto the fyrst wall that they hadde beaten downe afore. In this skirmishe *Titus* hym selfe tooke a bowe, and shotte at the *Jewes* in suche wyse, that not one of his arrowes were spent in vayne, but that

it

it dyd some annonaunce vnto the Iewes. The Iewes notwithstanding gaue them the repulse from the towne, and they were not able to make their partie good with them. Within foure dayes after, came vnto Titus a newe supplie of souldiours out of all quarters, for to ayde the Romanes, by whose helpe they preuailed agaynst the Iewes, at suche tyme as they issued out of the towne, and constrayned them to withdrawe them selues within the walles. Yet Titus pitying the miserable state of the citie, temple, and people of the Lorde, at that tyme commaunded his people to withdrawe them selues from the walles, and to leaue of the assaulte for a whyle: that he myght offer peace vnto the Iewes, to see yf they woulde now be content to submitte them selues vnto the Romanes, to haue quiet and rest without danger of destruction. Wherefore he gaue them truce for fve dayes. And vppon the fife day he came to the gate of the Citie, where as he straghtway espied Schimeon and Iebachanan togeather, preparpng fyre to destroy the Romanes engynes

The warres of

of warre: for all the Jewes had agreed
together with one accorde and one mind,
still to withstande the Romanes. Where-
fore Titus perceyving the Jewes to be
so desperately set, that they had even bowed
their lyues to death: he beganne to
offer and propose vnto them conditions of
peace, and sharply to reprove and blame
their obstinate stubburnesse, sayeing, I
haue nowe wonne two of your walles,
and ye haue but one left. Therefore, if
you wyl continue still in this selfe wylled
forwardnesse, what wyl ye doo (most
miserable creatures) when as I shall at-
taine also the thirde wall, and quite destroy
your Citie, pulling downe your temple
and all? Why doo ye not rather fauour
and spare your owne lyues, your wyues,
and chyldren? But the Jewes set vppon
a sullen obstinacie, woulde in no wise
heare Titus speake. Therefore Titus sent
Ioseph to declare his mynde vnto them in
Hebryue, that they myght safely credite his
promises, and the peace that was offered.
Ioseph therefore went, and stode ouer
agaynst the gate, keeping him selfe aloofe
of, for he was afrayde to come nigh
the

the wall, knowing that the people ha-
ted hym, because he had peelded hym selfe
to the Romanes. He called therefore vnto
them aloude: hearken all ye Hebrues
and Iewes, I wyll declare vnto you
that, that shall be to your commo-
dite. Then the people gaue
eare vnto Ioseph, who
spake vnto them
in this wyse.

(. . .)

An

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An Oration of Iosephus,
to the Citizens of Hie-
rusalem.



And shoulde
ere this (good
people of Hie-
rusalem) haue
fought so ear-
nestly, whyles
your Cities
were yet stan-
dyng, & your
land replenished with people, ere ever this
mischiefe had lighted vpon you. Now that
with murders and slaughters amongst
your selues you destroyed one another,
and polluted the temple of the sanctuarie
with the blood of the murdered, haue
not spared your owne lyues, you are be-
come fewe in number, a small sort of you
left: what hope haue you to preuaile? A-
gayne, you haue stirred here, and prouo-
ked a valiaunt nation, whiche is ruler
ouer all people, and hath subdued all o-
ther landes, whiche also hath those na-
tions in subiection vnder them, whiche
sometyme

Sometyme raigned ouer you: besides this, you wage battayle with the Romanes without al discretion and wysedome, without any remoyle of this most famous citie, without any rueth of the sanctuarie of the Lorde, without any compassion of your owne lyues. Nether yet do you forsake your purpose: for I perceyue you to continue in this same selfe wyll to withstande the Romanes styl, whiche is nothyng els then to spread abrode this calamitie further, both vpon the people of God, and vpon his holy temple. Albeit I am not as frayde only for this holy temple, and most renowned citie, least it shoulde be rased and destroyed: but for the sacrifices & burnt offerynge, least they shoulde cease, as the dayly sacrifice is ceased. And why? For we haue synned agaynst our Lorde God. Wherefore is his shadowe departed from vs? because that in this same temple we haue kept warres, makynge it an habitation of the wycked, a tabernacle of seditious persons: yea, even the ministers and holy men of God haue ye murdered, and within the walles of the temple haue ye shedde innocent blood without measure.

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measure . See nowe (deare brethren) marke what ordinaunce , what engines, what instrumentes of destruction, are adressed to beat downe the Temple, the fyre is already kyndled to set a fyre the Sanctu-
arie : And loe, even your very enemies are so pitifull of your Temple, that they would not haue it defaced . But you (deare brethren and friends,) why are you led with no remorse of your selues , that your enemies may once remooue from you these engynes of warres? What haue you now left to trust vnto , when as two of your walles are already battered downe, and one onely remayneth? You wyl say peradventure, we put not our trust in our walles, but in our G D D . Are ye not aware that your G D D hath long agoone geuen you ouer, and hath turned hym to your enemies, because they haue with greater honour and reuerence worshipped his name, then we whiche rebelliously are fallen away from hym : Wherefore G D D assisteth not vs, but our enemies : inso-
much, that except it be in suche coun-
treys, where as eyther for extreme colde
of the one syde , or exceeding heate on
the

the other, no man is able to abyde, all Landes, al Nations are vnder theyr dominion. Tel me, I pray you, what expectation haue you, seeyng G D hath made them a terrour vnto all nations vppon the earth who serueth them? Why wyll not you obey them, that you may lyue, and not perishe? Doo you not consyder, it is come to theyr turne to rule ouer all, that G D hath committed dominion vnto them, and aided them with his assistance? Remember you not how G D in times past ayded the Egyptians, in somuch that they obteyned the dominion ouer all the whole worlde: but afterward departed from them, and assisted you to geat the soueraignie ouer other nations? After that forsooke you agayne, and gaue the Emperre vnto the Chaldeis, Assyrians, and Persians, whiche raigned farre and wyde ouer many countreyes: Now also hath he geuen them ouer, and helpeth the Romanes these many peeres, so that they beare rule ouer all: If you wyll objecte and say, To what intent shoulde G D geue the dominion vnto the Romanes, oz other Nations ouer the world,

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woꝛlde, and ouer his inheritaunce and people also, which is an holy people, a peculiar, & special nation of al the earth: Should you not be ashamed to say this: with what discretion can you wonder at this, knowing that all mankinde one and other, are the handywoꝛke of G D D, who exalteth whom he lysteth, and whom he lysteth he thrusteth downe: Ye say ye be the chyl-
dren of G D D, and his proper possession, and ye aspyre to the soueraigntie: therefore it can not be that G D D should determine any thyng vpon you by chaunce, fortune, or sodayne anger and displeasure, I graunt. But wot ye what? The shadow or protection of the Lorde hath forsaken you, because of your synnes and transgressions agaynst the temple and his holy ministers. How then can you stay vpon his helpe, when as he hath withdrawn his louyng countenaunce from you, and your synnes haue made a deuorce betweene you and hym? O my deare chyl-
dren and brethren, let neuer this imagination enter into your hartes, for it shall nothyng auayle you. Why wyl you, my deare brethren and friendes, make warre

were bypon the Romanes: when as
 they are lordes ouer nations, & haue pear-
 sed the streetes of India, and of all Isles of
 the sea, euen to the great Ocean sea, and
 from thence to all the partes of the East,
 whose dominion extendeth to the extreme
 parts of the earth: Yea, euen to Britaine,
 and ouer al Scotlande, whiche is enuiro-
 ned on euery side with seas, whose people
 are huge lyke Giances, of a byg stature,
 and of a mighty courage, most expert ar-
 chers, and valyaunt souldyers in battayle.
 To whom when the Captayne of the
 Romanes came, they gaue hym the re-
 pulse, and woulde not be subdued: but
 when the princes of the Romanes came,
 they brought them into subiection and
 seruitude vnder the Romanes. But you
 say (my brethren and friendes) you wyl
 rather all dye, then serue the Princes
 of the Gentiles, and that death is better
 for you then lyfe, to be dyuen to see
 with your eyes, the calamities of the
 Sanctuarie of the people of God. Search
 the Histories and Chronicles from the
 tyme of your auncestoures. When was
 there euer anye tyme wherein you were

Britaine.

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free from the yoke of the Gentiles: Doe you not knowe that Iacob our father of worthy memorie, who was alwayes with God, and God with hym, tooke his iourney into Egypt, to be a straunger in a straunge lande amongst a proud kynde of people, leaſt he, his children, houſhold, and cattel ſhould perſh with hunger: There he had with hym his twelue ſonnes, which he had begotten, and dwelt there alſo with his ſmall family, for feare of the greuous famine that was at that time. Remember you not when that Iudas with his brethren went downe into Egypt, how Ioseph was moued as a ſtraunger to pycke a quarrell agaynſt his brethren, to byng them into bondage, bearyng yet in his minde what iniurie they had doone hym: Wherefore ſome of them he caſt into priſon, and handled them at his pleaſure with craftie accuſations, eſpecially Iudas, who was the chiefe amongeſt them, of whom all the Iewes tooke theyr name, who yf he had been ſo diſpoſed, had ben able to lay Ioseph at his foote a thouſande tymes, not knowing hym to be Ioseph. Wherefore when he was ſo roughly and ſo ſharply taunted

taunted of him, he myght haue killed him
in his rage. For he was a very bold man
and a hardie, & of a noble courage; whiche
surely had not forced a rushe to haue slaine
that Egyptian, and moe so of his felowes.
Notwithstanding he dyd not so, but con-
trary, submitted him selfe vnder the pocke
of Ioseph, called hym his Lord and good
maister, supposing him to be some Egyp-
tian, humbled hym selfe before hym, to
obtainne his petition, and to get corne,
least his father, his brethren, and theyr fa-
milie shoulde dye for hunger. What
shoulde I say of Ioseph, so beautifull, so
wise and wyttie a man: was not he faine
to serue in Pharaos house, wherein al-
though his wysedome was well knowen,
insomuche that Pharaos set more by hym,
then by all the noble men that were then
alyue, was also called Lorde great mai-
ster, and Pharaos father: neuerthelesse, he
humbly besoughe Pharaos that he myght
sustayne his father and brethren with
bread, knowing that at that tyme the
dominion belonged to Pharaos and his
people, beyng geuen them of G D D:
And although yf Ioseph hadde lyst to re-

The warres of

turne into the lande of Canaan, with all his fathers whole houtholde, without Pharaos leaue: no man could haue letted hym to doo it, for he bare the greatest rule at that tyme in Egypt, yet dyd he not so. Benjamin also was likened to a rauening wolfe for his fearceness, when he was fetched agayne by force of Iosephs stewarde, saynyng a lye vppon hym, howe chaunced he dyd not kyll hym? Or els when he alone pursued Benjamin and his other brethren: could not he yf he had lyst haue slayne the felowe, and buryed hym, so that the matter shoulde neuer haue come to lyght? Notwithstandyng, they dyd nothyng so nor so: but Iudas wylfully maping the exaltations and deiections, the promotions & disgracings, with the common courses of the worlde, returned agayne with his brethren into the Citie, went to Ioseph and besought hym, untill his bowels were moued to pitie, and he was known of his brethren. All these thynges dooth the most holy lawe of the Lorde rehearse vnto vs, and putteth vs in mynde of, for this intent, that we may learne to beare for necessities sake, the pooke of hym that hath

hath the preheminnence and rule for his
 tyme. Neither let any iudge or thinke that
 Ioseph offended God, in that he submitted
 hym selfe vnder the yoke of Pharaο: for it
 is no shame for a wyse man to crouche vn-
 to hym, whose helpe he standeth in neede
 of, whatsoeuer he be, muche more yf he be
 a king or a lord. Doo ye not knowe, that
 our fathers were in bondage to king Pha-
 raο in Egypt? But after the Lorde re-
 membred the couenaunt that he made
 with our fathers, and had determined to
 leade them out of Egypt: he sent Moses
 our maister, of famous memorie, his an-
 gel, his chosen, who knewe the Lorde to
 be with hym, whereby he was able to de-
 stroy who so euer dyd ryle agaynst hym.
 Neuerthelesse, when he came to Pha-
 raοs presence, who then bare rule in E-
 gypt, he shewed not hym selfe in armes,
 but rather with thunder and hayle, that
 Pharaο myght well perceyue and knowe,
 God was the Lorde. But at what tyme
 as Pharaο oppressed the Israelites to
 sore, our maister Moses, by Gods helpe,
 brought them out of Egypt, with a
 strong hande and a stretched forth arme,

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agaynst the Egyptians, whom he puni-
 shed with continual plagues, by y^e meanes
 deliuering the Israelites out of the hands
 of their lordes and maisters, and bringing
 them to the mount of G^oD, made them
 heyrres of all goodnesse, that is to say, of
 the most holy lawe of G^oD. And after Jo-
 sua hadde subdued the holy lande to the Is-
 raelites, and that they inhabited it, there
 chaunced vnto our fathers, times of aduer-
 sities, as it is mentioned in the booke of
 the prophetes, so that they were constray-
 ned to serue the king of Aschur a long sea-
 son, and the kynges of Persia: to the Chal-
 des also were we in bondage, although
 not very greuous, but tollerable. More-
 ouer, with other kinges of the Gentiles
 we hadde warres, and sometymes we
 were put to foyles, sometymes we hadde
 the vpperhande. Nowe therefore my
 brethren, tell me, what shame were it to
 you, yf you were subiect to the Romanes?
 or what are you to be compared to other
 nations that be vnder theyr dominion?
 Doo you not see that the Romanes
 raigne ouer your enemies, and beare
 rule ouer them that sometymes were
 your

your maisters and haters: Where it not
reason that you shoulde loue them, which
haue brought downe your enemies, and
reuenged you of them? Whiche notwith-
standyng you haue nothing at al done, but
rather haue hated them, as men boyde of
all perceyuing, without waying and con-
sidering, that since the time ye were vnder
them, ye haue alwayes lyued in most qui-
etnesse and peace. I mee selfe when I
withstood the Romanes in Galilee, knewe
very well that I shoulde be overcome
at length, but I coulde doo nothing for the
sedicious persons that were with me,
whiche would in no wyse folowe my coun-
saile: yea, it stood me in hande to take
heede of myne owne person, that I were
not killed of them, after I had once coun-
selled and mooued them to geue vp the
towne. Wherefore seeyng the matter
stood so, and God knewe my harte, I
thought best to fyght agaynst the Ro-
manes as I mought, and when occasion
serued to escape to the Romanes, to take
it. Further, when I was in the caue
with my fourtie companions, I had been
lost and vndoone, hadde not God geuen

The warrës of

me counsell, making me away to escape and saue my lyfe. For they hadde almost staine me, because I gaue them counsell to prede them selues to the Romanes, and to obey them. For I sawe this was the tyme for the Romanes to beare rule, and that God had appoynted them to be Lordes ouer all nations. For this is his maner, lyke as aboue he hath made some to be rulers ouer other some: euen so beneath also he hath set rulers ouer y^e kinges of the earth. Who can controll hym that is stronger then he? The Romanes at this present haue the dominion ouer all landes & people, ouer the Egyptians, Assyrians, Persians, and Chaldees, (to euery one of these you haue been in bondage) and ouer other nations also, whiche neuertheless, tyll their ground, sowe, mowe, plant, and geather in their frutes: and who hath the profite of these goodes and labour but the Romanes? who whyles the other toyle and trauaile, lyue in peace and rest themselves.

Therefore marke this also my brethren, The kynges of Macedonia once hadde the rule of the whole worlde, specially

ally in the tyme of *Alexander of Macedo-*
nia: but at this day their empire is taken
from them, and they are become subiectes
to the Romanes. They when the Ro-
manes first set vppon them, were very hau-
tie and cope, determining to resist the Ro-
manes: notwithstanding they were over-
come of the Romanes, and are vnder
their subiection at this day. What shoulde
I speake of the people of the Philistines,
whiche heretofore alwayes haue vexed
and annoyed you: dooth not the meanest a-
mongst all the princes of the Romanes
beare rule ouer them? What hope then
haue you to escape, when ye knowe the
Philistines were euer stronger then you,
& you were oftentimes overcome of them:
as for example, Saul your king was
slayne by them. But you wyll say, David
the annoynted of the Lorde of Israel, pul-
led them downe, and brought them into
subiection. Note ye what: then God loo-
ked vppon you with a favourable counte-
naunce, and fought your battayles hym-
selfe: but at this day he is in no wyse
present with you, for he hath turned a-
way his countenaunce of saluation from

you, because you haue sinned against hym.
And whiche of you can say he hath intelligence of the secreete of the Lorde, or hath receyued any such watche woorde, as God gaue at that tyme vnto Dauid?

Samuel. 5.

When thou shalt heare a sounde of mourning in the toppes of the Mulberie trees, then shalt thou set forward, for then shall the Lorde goe forth before thy face, to smite the tentes and campes of the Philistines.

Whosoever (I say) hath knowledge of any suche token, let hym reveale it to his neighbour, and I coulde wel consent to followe it. But seeing there is no such thing, hearken vnto me my deare brethren, come and serue the Romanes in peace and tranquillitie. It shalbe no dishonestie for you, with the kinges of Persia to be subiect to the Romanes: they that sometyme were your maisters, shalbe now your felowes and companions. But yf you wyll perseuer and stande in your opinion still, I wyll enter into this discourse with you: Tell me, I pray you, when were euer your auncetours free, and when were they not entangled with the warres of the Gentiles, and the dominion of other nations?

Had

Had you not ever the victorie from the
tyme you came out of Egypt, untill the
raigne of Saul the sonne of Cis? So long
as the Lorde was your kynge, you were in
bondage to no man, you serued GOD as
your only king. But after that your euill
and corrupt desire stirred you to be yke of
the Lorde, and lest he should raigne alone,
to choose a man to haue the dominion ouer
you, accoꝝdyng as the custome was in
other nations (I meane Saul the sonne of
Sis, and the other kinges euery one) then
serued you hym, you and your sonnes, and
the chiefest of you became his ministers,
your goodlyest daughters were made his
confectionaries, his cookes, and his ba-
kers. After Saul, raigned David, of wooꝝ-
thy memorie, who ruled ouer many nati-
ons. But euen he also brought you into
bondage, and put diuers of you to death,
to satisfie his pleasure wthall. He beyng
dead, you serued Solomon his sonne,
who neuer a whyt lesse then the other,
euen as he lysted exercised dominion
ouer you: he also tooke bp your sonnes
and daughters, and made them his slaues.
After this, came other most wycked
kinges:

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After this, came other most wycked
kinges:

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kinges: so that from that tyme your countrey began to goe to wracke, and he that was the best amongst them was Rehoboam, whiche sayde vnto you, My father corrected you with whippes, but I will scourge you with Scorpions. And so dyd the rest of the kynges, whiche raigned after him: very fewe of them pleased God. All the other wrought abomination, not one of them dyd any good, or raigned in the feare of the Lorde. And in this maner remayned the Emppye long tyme with you, vntyll the kinges of Chaldea came and ledde you captiue into Babylon, where as you were kept vntyl Choresches time, king of Persia, who sent you agayne into your countrey with a woonderfull deale of golde and siluer, with great honour, whiche was counted vnto hym for ryghteousnesse. After Choresches death, rose agaynst you the most wycked kynges of Greece, who warryng vppon you, gaue you great ouerthrowes, vntyll God stirred vp the spirites of certayne sage priestes, of the stocke of Chasmonani, that reuenged your iniuries. At that tyme you were brethren and freendes with the Romanes,

Cyrus.

Romanes, and friendship grewe betwixt
you many yeeres. After that you fel from
the stocke of *Chasmonani*, whiche had deli-
uered you, and chose one whose name was
Herode, who oppressed you greivously.
After hym, succeeded *Archelaus* his sonne,
he yet layde a lozer yoke vpon you: where-
fore falling from hym, ye protested neuer
after to serue the kinges of *Iuda*. So goe-
yng to the Romanes, wplyngly you sub-
mitted your selues vnder theyr subiection,
to serue *Augustus* the Emperour, who
ordered you gently. Hym you serued
as other nations dyd, and it was to your
payse, because ye were vnder a good go-
uernour. Therfore now my brethren and
children of my people, what meane you at
this present, that you haue determined to
dye, and do not rather spare your selues &
your chyldren? Consyder, I beseech you,
the thynges that growe vppon the earth,
and all lyuyng creatures, beastes, wormes
that creepe vppon the ground, fowles
of the ayre, and fishes of the Sea. Doe
you not see howe euer the stronger hath
the dominion ouer the weaker: neyther
is it any rebuke or shame for the weaker

The warres of

to gene place and obey that whiche is stronger. For the Oxe and Goate are in awe of the Lion, the Ramme and the Cwe of the Woolfe, the Cowe and the Lambe feare the Beare, the Goate the Libarde, the Hauke is afrayde of the Eagle, the Dove of the Hauke. May the maner of Beastes and Birdes amongst theyr owne kynde, you shall see ever the bygger and stronger to be maister ouer the lesse and weaker. And so in all other thynges, the stronger let them selues befoze the weaker alwayes. Wherefoze ye mortal men learne ye hcreat : dyd not one GDD make all thynges, and he hym selfe hath dominion ouer them all: Notwithstandyng, al thynges are so knytte together amongst them selues, that no one thyng can stande without an other. But he that holdes vp al thynges, is the blessed GDD, who yf he list, can bring them al into dust againe, his name be extold for ever. Take example, I pray you, of the parts of the whole world, you shal see one part to be in subiection, an other to beare rule. Be not then to styffe necked to peruert the naturall courses of the worlde, but rather let your election folow

to the causes and euentcs of the same:
whiche yf you do, you shalbe esteemed for
wise men. Now then my deare countrei-
men, neuer thinke it shame for you to
serue the Romanes: it is tyme for you
nowe to returne to the Lorde with your
whole harte, and then euen you also shall
haue the dominion ouer other nations, ac-
cording to your desyre: This shal then
come to passe, when you folow your Lord
God with al your strength. Therefore ne-
uer thinke that the Romanes, which haue
rule ouer you at this day, are of lesse pow-
er then other people that heretofore haue
had the dominion ouer you. For they are
a myghty nation, they Emprye and rule
ouer other people they haue from aboue,
as I haue proued to you by the simili-
tudes of brute beastes, whiche according
to nature beare rule one ouer an other.
Notwithstanding, in mankinde it should
neuer haue come to passe, that the byg-
ger shoulde so haue the dominion ouer
the lesse, vlesse for they synnes, for
the whiche they are so punished, that
one is compelled to bowe his necke vn-
der an others yoke. Nowe therefore my
deare

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deare people, take humilitie and meeke-
nesse vnto you, neuer couet to alter the law
of nature, but rather receiue my wordes
and folowe my counsaile, obey the Ro-
manes, press and redy to make a league
with you, according to their bountifulnes,
that you may lyue and do ful wel. When
Ioseph the priest had spoken these things in
the hearing of the citizens of Hierusalem,
they burst out and wept, gnashed with
theyr teeth, and rayled at Ioseph ouer the
walles, hurlyng stones and dartes at hym
to haue kyled hym. Therefore when
Ioseph sawe that they woulde not folowe
his counsaile, but were so styffe necked,
he beganne to rebuke them most sharply,
cryeing vnto them in this wyse, Woe to
all frowarde people, and suche as rebell
agaynst the Lorde GOD: what meane
ye you wretches? what haue ye to leane
vnto that ye are so stubburne, when as
neverthelesse the Lorde is gone from
you? For you are wycked people, and
haue synned agaynst hym. Howe can
your synnes be purged, whiche you haue
committed in the Temple of the Lorde
by shedding of innocent blood, without

all mercie: Ye are most guilty, for ye haue
 fought in the temple and sanctuary of the
 Lorde, ye haue defiled it with dead bodies
 of them whom ye haue slayne in the midst
 thereof. Besides that, ye haue suspended
 and blasphemed the name of the Lorde
 with your sightynge, making warres
 vpon your Sabbath day, vpon your so-
 lempne and festiual dayes. Tel me now
 ye frowarde rebelles: whether dyd euer
 your forefathers preuaile agaynst their
 enemies with speare and shield, or rather
 with prayer, penitence, and purenesse of
 hart, wherewith they serued GOD, and a-
 gayne he deliuered them? But you, what
 haue you to trust vnto, when as ye are un-
 faythfull? Your shadowe and protection
 is departed from you, and your Lord God
 apdeth your enemies, whose power he
 maynteyneth to destroy you. If you ima-
 gine to be deliuered with your swoordes
 and speares, you are fouly deceyued,
 whereas God woulde not that ye shoulde
 escape the handes of your enemies. Open
 your eyes, and see what Dauid the an-
 noynted of the Lorde sayde: For the
 Lorde wyll saue neyther by sworde nor

The warres of

speare. Call to your remembrance (ye be-
 sy fooles) *Abraham* your father, whiche be-
 gate you, by what meanes he ouercame
Pharao the kyng of Egypt, who violently
 had taken away *Sara* his wyfe from hym:
 surely none other way dyd he obtayne the
 victorie, then by prayer vnto the Lord, who
 dyred the spirite of *Pharao* and put hym
 in mynde to restore hym his wyfe *Sara*
 cleane and undefyled. *Abraham* was quiet
 in his bedde, and at rest from all troubles:
 but *Pharao*, that great Lord and ruler, he
 was pynnyshed in the meane season with
 great plagues, because of *Sara* whom he
 had taken to hym by violence, to deflowre
 her, whiche God woulde not suffer, but ra-
 ther vncouered *Pharao*'s fleshe, that he was
 fayne to shewe the secreete parts of his bo-
 dy to Physicians, to see if they could heale
 them. But who can cure the infirmities
 which God sendes, or who knowes his
 intentes? For who knew that *Ieschacia-*
bas byples coulde be healed with a plaster
 of figges, or *Naman* Syrus leprosie, with the
 waters of *Jordane*, or the bytter waters
 with wormwood? Wherefore when as no
 man coulde cure *Pharao*, he was glad and
 fayne

sayne to speake *Abraham* saye, and to en-
 treace hym to pray vnto God to take away
 from hym this plague, and so by his prayer
Pharao recovered. Then *Pharao* apparap-
 led *Sara* in precious garmentes, gaue her
 gyftes, both gold, and syluer, and precious
 stones, and sent her home honest, pure,
 and holy, to *Abraham*, lyeing then in his
 owne house. *Isaac* also, when he was dya-
 uen out by *Abimelech* kyng of the *Phi-*
listines, and had with him the bonde ser-
 uautes of his fathers housholde, to the
 number of. viii. hundred and. xviij. with
 whom *Abraham* hadde discomfited fye
 kynges, besyde many other moe of his fa-
 milie, so that he had ben strong yenough to
 haue inuaded the *Philistines*: yet he would
 not doo it, but with al meekenesse and hu-
 militie, he vled hym selfe towarde the
 kyng of that countrey. Notwithstanding,
 after he was dyaueu out of that lande, the
Philistines came vnto hym, and entrea-
 ted hym, sayeing, We perceyue the
 Lorde GDD is with thee. &c. as it is
 written in the Scripture, What shall
 we say of *Iacob*, when he fledde from the
 presence of his brother *Esau*, he carped

The warres of

nothyng with him but a bare staffe, wherewith he passed ouer the riuer Iordane, as it is written : With my staffe passed I this Iordane. His necessaries that he toke with hym for his iourney, was prayer, wherewith he made all his warres. That was it for the whiche God assisted hym, when he went away to *Laban*, and when he returned from hym, when also he was deliuered out of the handes of his brother *Esau* that sought to kyll hym. Moreover, by the way as he returned, when he was assailed with a certayne man that overcame hym, Oh Lorde, who is able to number the mercies of the Lorde, and the marueyles whiche he wrought with our fathers of woorthy memorie, *Abraham*, *Isaac*, and *Iacob*? What should I speake of *Moses* our shepheard, the man of God, that feared the crueltie of *Pharao*, but he writ in the lawe, that he had called the name of his sonne *Eleasar*: for he sayd, The God of his father helped hym, and deliuered hym out of the handes of *Pharao*. And when he came before *Pharao* to deliuer *Israel* out of his handes, and to leade them out of *Egypt*: what thyng els ouer-

came

came he the tyrant with all, then with
prayer: Dyd he not ouerthrowe the pride
of Pharao and his charmers, onely with
the rod of the Lorde, whiche he had with
hym: Therewith also he smote Egypt
with ten plagues, and diuided the sea into
two pathes. And at the red sea Moses re-
sisted not Pharao and his host with force
of armes, but with prayer: wherefore
Pharao and all his were drowned in the
bottome of the sea. But Moses sang a song
of prayse vnto our God, while the souldi-
ours of the Egyptians perished, that came
agaynst Moses and the people of Israel
with weapons, horses, and chariots. Not
withstandyng, by the meanes of Moses
prayer they were ouerwhelmed all in the
sea, so that not one of them escaped. Who
is ignorant of this, that prayer is of more
force then all instrumentes of warre: that
it speedeth and hasteneth the helpe of the
Lorde, and his sauyng health: Doo you
not knowe when Iosua the minister of
Moses passed ouer Iordane, that he was a
warlike man, and had with hym very ma-
ny most valiaunt souldiours: Neuerthe-
lesse he destroyed not the seven walles of

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Jericho by force of warre, but al only with prayer, and with the shoutes and noyse of the priests of the Lord, our forefathers: Knowe ye not howe that prayer auayled Gedeon, when as he with thre hundred men vanquished the whole host of *Median Amelek*, and the people of the East: If prayer had not helped hym, I pray you what had thre hundred men been able to doo agaynst so great a multitude: Marke (ye sonde people) what chaunced in the arke of the couenaunt of the Lord, that the Philistines toke away. Our fathers truly were not able to recouer it by theyr swordes and force of armes: but with that prayer that the iust men of that age made, the arke was brought agayne vnto his place. Consider the tymes of *Hezekia* kyng of Iuda, when as *Sennacherib* kyng of *Assur* came by blasphemynge and rapynge vpon the sanctuarie of the Lord God of hostes, breathing out the pride and malice of his harte. By what meanes was he ouerthrowen: Dyd our fathers ouercome hym by force of armes: Nay without doubt: but with prayer and supplication. For *Hezekia* the kyng went
and

and put on apparell meete for prayer: in
steede of a shyelde, he tooke sackcloth: for
a helmet, he cast dust vpon his head: and in
steede of arrowes and a sworde, he set hands
vppon prayer and supplication. And the
prayer that Hezekia made, mounted vp so
farre as no arrowe had been euer able to
flee: so that his one petition and prayer
ouerthrew. 185. thousande most valiaunt
men of the host of Sennacherib. Further-
more, the king of Iuda, and kyng of Isca-
el, and king of Edom, ioyning their pow-
ers togeather, inuaded the Moabites, and
in a wildernesse and vncoccupied and bar-
ren dye lande, they were in great peryll
for thirst: What profited them theirartil-
lerie and furniture of warre? Dyd there
not issue out for them at the instant pray-
er of Eliseus, a prophete and man of
God, plentie of waters in the desart, and
a brooke in the wyldernesse? Came it
not to passe also by the prayer of the
same Eliseus, that a woonderfull hurlye
burlye, a rumbling, and ratlyng of chari-
ottes of warre and of horses, was hearde
in the campes of the Syrians, besieging the
citie of Samaria, with the whiche noise

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the Syrians being afrayde, fledde, no man pursuing nor following them: We knowe also, that by the prayer of the foresayd prophete, the famine and lacke of victualles that was in the citie of Samaria, was turned into great abundance and plentie, insomuch that thirtie Ephas or measures of fine meale, were solde for one peece of siluer. Doo you not see (most foolyshe men) howe our forefathers hadde the victorie euer by prayer: But let vs come to the beginning agayne, and speake of Moses, what tyme as he helde vp his handes toward heauen: hadde not Israel the vpper hand of the Amalekites by his prayer: Joshua also by his prayer slayed the Sunne & Moone in the sight of the people of Israel, and the Sunne stode stil in Gibeon, and the Moone in the balley of Aialon, that the euening was chaunged into noone day, and so Israel vanquished theyr enemies. Sampson also that most valiaunt Giant, vntill suche tyme as he had sinned: dyd not God euermore heare his prayer, and euer he gate the victorie thereby: After he had once sinned, he decayed, as any other meane person. Lykewyle also king Saul,

all

all the whyle he walked perfectly and purely, his prayer encreased his valiaunnesse and strength: but after he had once sinned, God left hym, and gaue hym ouer. Dauid also king of Israel, of famous memorie, from the tyme of his youth tyl his last ende, his valiauntnesse neuer fayled hym: and why? because he alwayes was helped by his prayer, neyther woulde he euer fight agaynst his countrey men and native people, when as Saul persecuted him. Therefore he preyed agaynst his enimies, and because he abstayned to lay his handes vppon his brethren: therefore afterwarde all nations feared hym. Dyd not Aſa kyng of Iuda, accompanied with a small number of men, make an expedition agaynst the Ethiopians, and praying to the Lorde God, sayde on this wyse, We in deede knowe not what to doo, but our eyes are bent vppon thee, &c. Whiche prayer the almightie dyd heare, and the victorie folowed, so that Aſa slue in the campes of the Ethiopians tenne hundred thousande men. Debora, a propheteſse, by her prayer brought to passe great health in Israel. What shall I tell of di-

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uers other iust and godly women, whiche
 by theyr prayers obtayned many thyngs.
 Tell me (ye mad men) knowe ye not what
Amaziah kyng of Iuda dyd? He hauyng
 warres with the Edomites, vanquished
 them, and led them prisoners with their
 wyues and chyldren, & Idolles also, to Ie-
 rusalem: then fell to woozshyppyng of the
 same Idolles that he had taken from the
 Edomites, sayeing vnto them, You are
 they which haue saued me, therefore doo I
 woozshyp you, & by you haue I ouercom-
 med the Edomites. To whom when a
 prophete of the Lord came, and asked him,
 Why seekest thou & seruest the goddes of
 that people that were not able to deliuer
 them out of thy hande? By and by he tau-
 ned the Prophete agayne, sayeing, Who
 made thee of the kinges counsell? There-
 fore after that, he was no more reprehen-
 ded of the prophete, for the Lord had deter-
 mined to destroy hym, as it is wrytten in
 the bookes of the Chronicles of the kinges
 of Iuda. Therefore he was taken prisoner
 afterwarde like a Foxe, when he fought a-
 gaynst Ioa king of Israel in Betbsche-
 mech. And so was he compared to a lowe

and vile thorne or shrub, and I oas vnto the noble and hygh Cedar tree. Yea all the euyls that euer happened vnto vs in any age, it came of our selues: for our Lorde God is righteous in all his woorkes that euer he wrought vppon vs. Our enemies dyd vs neuer so muche harme, as we dyd to our selues, and to our lyues. We wote, the Gentiles tooke the precious vessels of our sanctuarie away to Babel, and brought vs them agayne vndefiled: but we polluted and defiled them our selues, and the temple also with innocent blood, which we shedde abundantly within it, adding sinnes to sinnes euer mo and mo, breakyng the lawe with our euill actes. For who brought the Romanes first agaynst the Citie of Hierusalem, but *Hircanus* and *Aristobulus*? For they beyng at dissention betwixt them selues, and one hatyng the other, called the Romanes agaynst this Citie. Who brought *Antoni* and *Sofus*, Princes of the Romanes, agaynst Hierusalem, but *Herode* beyng at variance for the kingdome with the house of the *Chasmonaites*? Who also called *Nero Caesar* to raigne ouer vs? Dyd you it not
your

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your selues: Nowe therefore why rebell ye agaynst the Emppre and Dominton of the Romanes: If you wyl say, because the Romane president *Edomeus* ordered you to bad: had it not ben meete rather to complaine of him to the Emperour, then to rebell agaynst the Romanes, & to make warre agaynst them: But you wyl say, we rebelled agaynst *Nero Caesar*, because he dyd vs so muche wrong. Wherfore then rebell ye nowe agaynst *Vaspasian Caesar*, a most merciful man, and one whiche neuer hurt you: Or why make ye not peace with his sonne, to be vnder hym, accordyng as other nations be, that ye myght lyue, and not perishe: Haue ye not a sufficient prooue of his clemencie and mercifulnesse, when as he hath cause to be cruell vppon no man so muche as vppon me, which drew out my sword agaynst the Romanes, and killed many of them:

Notwithstanding, neyther he nor the rest of the Romanes haue doone me any harme. Yea, rather they haue bestowed many benefites vppon me: and although I was in theyr handes, yet they haue saved my lyfe. I confesse, that before
they

they hadde me prysoner, I would gladly many times haue fled to them, but I could neuer doo it, for I was euer afrayde of my wycked companions, lest they should haue kyled me, and so my death had been to no purpose. But nowe I praye the Lorde God without ceassyng, because that for his vnnearurable mercies sake, he would not suffer me to be entangled in the same mischiefes that you be in. Neyther woulde I wishe to be companion of suche lost vnyustices and castawayes as you be, which haue shed the blood of innocentes in the Temple of the Lorde. In deede if I had been with you, I should haue been voyde of all hope as ye be, seeing ye spare not your owne lyues, and your owne contumacie and stubburnenesse is made a snare for you. See I pray you, with howe great mischiefes you are laden. If yist the Lorde is not amongst you, insomuch that chozow the warres whiche you haue made amongst your selues, almost the waters of Schiloach are dyed wythe, whiche heretofore when the nations made warre agaynst you, flowed in great aboundaunce, and ranne ouer the banckes on both

The warres of

both sydes. But you are ouertobart rebelles that haue euer prouoked the Lorde God vnto wrath, you haue made slaughters one vpon another in the mydd of the Temple of the Lorde : how can then the glorie of the Lorde dwell amongst you? Knowe ye not because of Korach and his congregation, the Lorde sayde vnto Moses and to his people : Separate your selues from among this congregation, and I shal consume them in the twyncklyng of an eye? But you are farre woorse then they, For without al remorse or pitie, ye pul downe the Temple of the Lorde with your owne handes, and you your selues set fyre on the sanctuarie, whiche most noble kynges and most holy prophetes buylded: and besydes all this, ye neyther spare your sonnes nor daughters. And although I be in the Romanes campe, yet I am not absent from you, for my most dearely beloued wyfe is with you, the wyfe of my youth, whom I cannot let lyghtly by at this present, although I neuer had chyldren by her: but rather loue her most entyrelly, because she came of a most honest and godly house. My deare father and mother
are

are also with you, very aged persons: for
my father is at this day a hundred and
thre yeeres olde, and my mother foure
score and five: but the yeeres of my lyfe
are very fewe, euyl, and full of tribulation
and sorowe, about thre score and seven,
neither haue I lyued yet so long, that ac-
cording to nature I shoulde desyre to dye.
Nowe therefore, if so be it you trust not
me, but suppose I haue proposed these
thynges to you deceptfully, and that
there is no trust of *Titus* couenaunt and
bonde, or that his league should be to your
hinderaunce and discommoditie: goe to, if
it come so to passe, it shalbe lawfull for you
to kyl my father and mother, and my wife.
Yea, I sweare vnto you by the Lorde our
God, that I shal deliuer my lyfe also into
your handes, that you may doo with me
what ye list: and by that meanes shal the
blood of my parentes, my wyues, & mine,
be in pledge. Therefore let the auncientes
of the citie come forth, and I wyl make a
league betwixt them and our Lord *Titus*.
And doubt ye not, but as hitherto the
Lorde God woulde you should be afflicted
and punished by the gouernment of the
Re.

Romanes: so hereafter, he shall benefite you thereby, and doo you good, if so be it you wyl once acknowledge and confesse that all dominion is chaunged and altered at his commaundement, and that GOD humbleth whom he kill, and agayne whom he kill he setteth aloft. But perswade your selues of this, that as long as ye refuse to be subiect vnto the Romanes, so long ye stirre agaynst your selues Goddes wrath and hygh displeasure: and belydes that, deferre the longer & prolong your redemption and deliuerance, not onely to your selues, but also to your posteritie. Nowe therfore my brethren, I thought it my part to declare al these thyngs vnto you, and it is in your power to chosse whether ye list for who so wyl, let him geue eare vnto me, and who not, let hym abstepne from my counsaile.

The people hearyng these wordes and sayynges of Ioseph the Priest, wept woonderfully, for they coulde haue been content to haue folowed his counsaile. At this tyme Titus gaue commaundement to al the Romanes, to sende agayne the

the Iewes that were prisoners, and the
 slaves into the Cite. By what meanes
 he shyned from hym selfe the blood of the
 seruantes, and layde it vpon the neckes of
 theyr masters: for Titus tooke picie of
 them throughe Iosephes oration, and his
 good counsel. The common people of the
 Iewes despyed nothyng more then to haue
 comyned forth, and to fall at agreement,
 to make peace with Titus: but Schimeon,
 Eleasar, and Iehochanan, captaynes of the
 seditious, set strong watche and warde at
 euery gate, chargyng them to kyll al that
 woulde goe forth. Thus were many kil-
 led which would haue fled forth to Titus,
 and the cite of Hierusalem was closed vp,
 that no man could get out nor in. In the
 meane season fell a great dearth and fa-
 mine in Hierusalem, insomuche, that the
 seditious searched euery mans house and
 cellar for foode. And because a certaine
 householder withstoode them, they kyled
 hym. Thus they dealt with al men that
 dwelled at Hierusalem, tyl the byctuales
 in the Towne was all spent, that men
 began to seeke doung and very mans ex-
 tremities to eate, by whiche meanes

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much of the people died for hunger. Whosoever at that time could get any hearbes or rootes, myce, serpentes, or other creeping wormes (whatsoever they were) to eat, he was counted happy, because he had founde meate to sustayne and saue his lyfe withall, in that hard famine and terrible hunger. Moreover, who so had any corne in store that no man knew of, he was afrayde to send it to the myll, or bake it, because of the wickednesse of the seditious, lest they should take away from them theyr sustenance: Wherefore many did eat the drye corne vnground in theyr selars priuily. At that tyme also were exceeding ryche men in Hierusalem, whiche stole meate one from another, so that the father catcht meate from the sonne, the sonne from the father, the mother snatcht from her chyldren, the chyldren likewise from theyr mother: and such as fled out at the gates, or otherwyle let them selues downe ouer the walles in the nyght season vnwares to the seditious persons, the Romans killed them without. This euil therefore and distresse encreased so long, tyll the people had deuoured all that ever crept on the

the earth, from the House to the Spyder,
 from the Mevet to the Weesel: whereby a
 more greuous pestilence folowed, so that
 innumerable people of the Lord dyed, and
 there was no man to bury them. When
 they chaunced to finde any dead horse or o-
 ther beaste in the towne, a man shoulde see
 many Israelites stryue & fight for it, in all
 pointes like to famished Rauens lighting
 vpon a dead carcase, so that in such conten-
 tions very many were slaine. Therefore
 when diuers men with their wiues & chyl-
 dren gat out of that cite to gather hearbs
 to eate, & chaunced among the Romans,
 the Romans laid hold of the litle children,
 and kyled them, saying, We wyl dispatch
 these, least when they grow once to mans
 state, they make war vpon vs, as they fa-
 thers do at this day. So many as came
 out of the gates of the cite now and then,
 the Romanes killed, and hanged them vpon
 gallows ouer against the gates of Ihe-
 rusalem, to the number of 500. After the
 same maner Schimeon, Iebochanan, & Ele-
 asar dealt with those Romans whom they
 coulde by any trayne catch, euen hanged
 them vpon the walles. Whosoever

The warres of

also they coulde perceyue woulde flee vnto the Romanes, they hanged them lyke wyle ouer the walles to the number of fye hundred. But Titus gaue commandement to all his souldyers, that no man vppon payne of death shoulde kyll any of them that fledde out of Hierusalem. For he toke pitie of the Israelites, and ceassed not to speake friendly and louyngly to the Ierosolymites: so that he went yet once agayne to the walles, and spake vnto the Iewes on this sorte. Heare I beseeche you, the counsell of Ioseph, and come vnto me, that you may lue, & not perishe bitterly. Spare your people: why wyl you oppresse them bered with hunger, thyrst, pestilence, and besieging? But the sedicious hearing Titus speake, were woonderfully incensed, and intended to adde mischiefe vpon mischiefe, handlyng yet more cruelly the people of GOD. Moreover, they rayled at Titus, to prouooke hym to anger, that he myght leaue of speakyng to the people, whiche hadde now almoste lost theyr obedience and feare of the sedicious. Wherefore the sedicious spake thus vnto the Romanes. It is better for vs to dye for hunger, and

to be kylled in this affliction, so to come to the blisse and lyght we hope for, then to lyue, and see the most holy temple of God defiled and destroyed. When Titus sawe this, he commaunded an iron ramme to be set to the wall to batter it, that he might deliuer those poore wretches out of Schimeon, Eleasar, and Iebocbanans hands, who helde them in as captiues. At the same tyme, as they erected that engine to the wall, it fortunied there was in the campe a certayne young man, whose name was Memaganin, sonne of Antiochus of Macedonia, one of the kynges of the Grecians, who came at Vaspasians commaundement to ayde Titus. The same young man was very swifte, a good runner, and a hardie souldiour, but he lacked discretion. He came to Titus, and sayde, I can not but maruaile at thy souldiours that vanquish the all nations, and dare not set vpon these Iewes, and kyll them. Titus hearyng the young kyng say so, smiled and sayde, Howe chaunces it, that being of this iudgement, thou bucklest not thee selfe, and makest thee redy to doo like as thou sayest? Why drawest thou not

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out thy sword, to declare thy manhood
vpon them: Wherefore the young kyng
encouraged him selfe, and called together
all his *Macedonian* souldiours, then ap-
proched to the *Jewes*, and began to skirm-
ishe with them, shooting with their
bowes and arrowes apace. But at length
the *Jewes* handled them so, that not one of
the *Macedonians*, save onely the young
kyng, whiche by his good footemanshype
and swift runnyng gate away, and retur-
ned to *Titus*. That *Memaganin* was of
the kinrede of *Alexander* the great, king of
Macedonia, which had the dominion of the
whole worlde, and whom all nations and
people stood in awe of. *Iosephus* the priest
demanded of him whose sonne he was:
He answered, I came of the seede of *Alexander*,
I am the tenth from him. *Ioseph*
sayd, It may well be as thou hast sayd, that
thou art of the succession of *Alexander*, for
the valiauntnesse of thy hart that thou hast
shewed, declareth no lesse. Howbeit thou
shalt understande, that the *Romanes* haue
doone wisely to abstayne from the assault
at this tyme, because they knewe they
shoulde haue to doo with a most valiaunt
nation,

nation, whiche thou haupng so well tryed,
mayest report and testifie when thou art
asked the question.

After this, Titus diuided his whole
armie, and layde them priuillie in
ambushes rounde about the walles. He
prepared moreouer foure rammes of
iron to batter the walles. Of these, one he
planted vppon the side of the place called
Antochia, the engine was thirtie cubites
long. The same nyght captayne Iehochan-
nan with his company issued forth, and
undermined the ground vnder the wheeles
of the wagons that bare the ramme, put-
ting pitched boordes, oyled, and done ouer
with brimstone, in the trenches vnder the
wheeles, & vnder the boordes they spread
leather, whiche likewyse was smeared and
done ouer with pitche, oyle, & brimstone.
Then they set fire vpon the boordes, which
burned tyll they came to the feete of the
ramme: and they once set a fire and burnt,
the engine fell vppon the watche that was
appoynted to keepe it, beyng a sleepe, and
kylled them. Whereat the Romanes
were muche dismayed, and sayde, It is

not possible we shoulde assault this Citie hereafter: for they haue burnt all our engines of warre, wherewith we haue subdued all other kingdomes: so that nowe of fiftie iron rammes whiche we brought with vs, we hadde but fise left, and the seditious Iewes haue burnt thzee of them, what shall we nowe doo? Howe shall we batter the walles hereafter? The Iewes vppon the walles hearyng their woordes, flowted them, and laught them to scozne. Wherefore Titus, incensed with anger, commaunded the other thzee rammes to be addressed in the place of that whiche was bzent. In the meane season, whyles the Romanes were at worke, foure young men mooued with a great zeale, whose names were, fyrst *Ihopatius Galileus*, then *Magarus Chebronita*, the thyrde *Iorminus Schomronita*, the fourth, *Arius Ierosolymita*. These all armed, issued out into the campe of the Romanes, that then stode about their thzee engines and iron rammes, deuising howe to batter the walles of the Citie, of whom some those young men kyled, the other fled. Then two of them stode at defence:

to keepe of all them that approached nigh
the engines, while the other two, *Ieroso-*
lymitanus and *Schomronita* daubed the tim-
ber with a certayne matter whiche they
had prepared to make it take fyre, and
strayght way set fyre vpon them, so that so-
daynely the rammes were on a lyght
fire. Then they al foure ioyning togeather,
withstode the Romanes that they shoulde
not come at the engines to quenche the
fyre. Shortly the Rammes fel downe, and
the Rammes stood aloofe, hurling stones,
and shooting thicke at them: for they were
afraide to come nigh them, because of their
great fiercenesse, although they were three
Y. men that kept the rammes. Yet these
foure set nothyng by them, nor neuer went
of the ground, til the rammes were cleane
brent vp, shor y Romanes neuer so thicke
at them. *Titus* hearyng of the valiantnesse
of these young men, and the harmes that
they had doone vnto the Romanes: made
speede with his whole host to saue the
rammes from the fyre, and to apprehende
those young men. Then forthwith issued
out *Schimeon*, *Iebochanan*, and *Elesar*: cap-
taynes of the sedicious, with their souldi-

The warres of

ours, sounding their trumpets, and made the Romanes retyre, that they coude not come nygh the fyre, & so rescued the foure young men from the Romanes that had environed them rounde about. In that skirmishe were kyled ten thousande men and fyue hundred. Then geathered together all the whole armie of the Romanes, to assault the Jewes at once, approchyng harde to the walles of Hierusalem, there they cried vnto the Jewes, saying, What, are ye Dren or Goates, that you fight vpon this fashon vpon the walles? Wyl ye be taken in the myddest of the citie, lyke as Dren & Goates are taken in their foldes? If ye be men come forth, and let vs trye our manhood here in this plaine. But you by stealth and at vnwares set vppon them that keepe our engines, snatchyng them vp lyke as it were Wolues shoulde snatche Sheepe, then runne away into the towne, as the Wolues ranne into the wood. If there be any manhood in you, beholde we are redy here, come forth to vs, so many for so many, and then we shal see what ende wyl come thereof. When the captaynes of the sedicious hearde that, they spake vnto
the

the warriours that were in Hierusalem :
 which of you wyll goe out wih vs to these
 dogges, to shewe our force and stomackes,
 for the sanctuarie and citie of the Lorde ?
 Then fve hundred tall felowes of theyr
 owne accord issued out vpon the Romanes
 sodaynely, fve. 8000. men, and compelled
 the rest to recule from the walles. The Ro-
 manes then wylt what valiauntnesse the
 Iewes had, for the Romanes were in num-
 ber. 40. thousande fighting men, and the
 Iewes were onely fve hundred, whereof
 not one of them was kyled in that skir-
 mish. The Romanes a farre of shot at the
 Iewes, and hurled stones, to whom the
 Iewes sayde, Come hyther to vs, are not
 you they that called vs forth, and prouo-
 ked vs to come to you? Why come ye not
 nowe neare ? You goe about to drine vs
 away with arrowes and stones. What doo
 ye thinke vs to be dogges: and that we are
 afrayde of your stones ? Are we not men?
 yea, we are your maisters and betters, for
 ye runne away from vs, as seruauntes flee
 from their maisters, when they folowe
 them to beate them.

Titus

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Titus seeing his armie, part to be fled,
and part to be slayne, he cryed to his
people, sayeing, Is it not a shame for you
ye Romanes, and a woonderfull great
dishonour, to flee from the Jewes, so hun-
ger beaten, famished, almost dead for
thyrst, and besieged? Alas, how shall ye put
away this your rebuke and ignominie?
When as all nations, whiche heretofore ye
haue most valiauntly subdued, shall heare
that ye flee from these dead Jewes, whose
whole lande we haue in possession, so that
they haue nothing left but this onely
towne, whiche we haue also so battered,
that they haue but one onely wall to defend
them? Besides this, they are very fewe,
we are innumerable, they haue no nation
to ayde them, we haue helpe of all landes:
why then doo ye flee from their sight, lyke
as the small impotent birdes flee from the
Eagle? What though the Jewes bowe
and hazard them selues desperately for
their temple and lande: why doo not you
the same also in these warres, to get you
a renoume of valiauntnesse? Thus the
Jewes preuayled that day, and had the
upper hande: wherefore they returned
into

into the Towne with great glory, hauing
put the Romanes to so great a fople. Ti-
tus commaunded his to addresse and pre-
pare the other two rammes that were
left, to batter the walles of Hierusalem
withal. Wherefore the Romane Carpen-
ters cast a trench, to prepare and set vp
the Rammes within it, in suche place as
Titus hadde assigned them. The Iewes
were ware of it wel yenough, but wprked
at the matter as yet, vntyll they had plan-
ted the maister beames betwene the stan-
dyng postes. So when the worke was fi-
nished, euen to the hanging vp of the en-
gins betwixt the standing postes, to shake
the wall withall, the Romanes beyng se-
cure and voyde of care, not byng mistrus-
tyng that the Iewes woulde sturre, be-
cause they had been quiet a fewe nightes,
and neuer issued forth of the citie. Upon
a certaine night, a prett whyle before day,
the thre principal captaynes of the sediti-
ous came & cast theyr heades togeather, to
deuise what they shoulde doo. Eleasar gaue
this counsel, & saide, You two the last time
issued out, burnt thre rams, and gate you
renowne, and I kept the gates the whyle:
nowe

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Iehoiachin keepe ye the gates, and I wyll issue
out with my men agaynst the Romanes
to get me a name also. The other answered
red, ; Goe then a Gods name vnto them,
the Lorde God of the sanctuarie whiche is
in Hierusalem shalbe present with thee,
but beware thou be not slayne, and in any
wyse thou be not taken alyue. To whom
he answered, The Lorde God shal keepe
me, for vpon the trust of the righteousness
of my father ~~and~~ the hpgb prest, and his
sincere seruice vnto God, I wyll set vppon
them. Eleasar therefore chole an hundred
valyant souldyers, and with them he issued
out of the Citie before day. The same
nyght the Romanes had made fiers about
theyr engynes where they watched, be-
cause of the colde. The artificers and
souldyers that kept watche and ward
about the Rammes, were in number a
hundred and fytie. The day was the
27. of the moneth of Kislef, whiche was
the nienth moneth that Titus had besieged
Hierusalem. Eleasar and hys companie
thus beyng issued out, came and founde
some of the Romanes snoztynge about
the fyres, other watchyng in theyr
wards,

November.

wardes, kyled them all, that not one remayned. Then some of Eleasars compaignie set fyre vppon the Rammes, burnt the standyng postes, ropes, chaynes, and other instrumentes of warre. The artificers that were there, they appzehended a lyue, and burnt them, so that no man escaped. When it was day, Titus was aware of the smoke of the fyre, mounting vpp very foule, and synkynge of the wood and men together, he dreyue towardes the place therefore with his host, to see what the matter was. Eleasar in the meane season and his company, tooke as they myghte geat, every man a peece of the engins out of the fyre, or some of theyr heades that they had kyled, and returned with great ioy, floutynge the Romanes, and laughynge them to scozne by the way, tyll they came to the gates of Hierusalem, where they were receyued of Schimeon and Ieboschanan with great honour.

¶ Done after this, came many souldyers and great bandes of menne out of all Nations that were subiecte to the Emperre of the Romanes, to ayde Titus:

The warres of

to whom Titus declared what had happened hym in that siege, the stoutnesse of the Jewes, and how they had attempted many wayes the Romane armie, adding moze ouer and asking them: Dyd ye euer see foure men withstande tenne thousand and five hundred, so that they altogether could neyther ouerthowe them, nor take them prisoners: but the foure slue the other, like as it hadde ben toppes of Cobcumbes smytten of with most sharpe swoordes? When they heard this, they wondred all very muche. Then Titus spake vnto his host, and to them whiche were newly repayed vnto hym, to shew theyr aduise and best counsell what was to be done, lest we shoulde be ashamed (sayeth he) before all them that shall hereafter heare of our warres. The grauest and moste ancient of the Nations that were newly come to his ayde, answered, If it please your maiestie, let the Romanes breathe a whyle and take theyr rest, whiche are now weeryed with the sundrie battayles of the Jewes, and we, who are not so broken with labour, but freshe and lustie, shal trye what the Jewes can doo, we can

not thinke that they are able to withstand
 so great a multitude. But the princes of
 the Romanes desired Titus that he would
 not permit them this, least he shoulde en-
 crease theyr stone sorowes, yf peraduen-
 ture they shoulde be discomfited (say they)
 of the Iewes, and the matter redounde vn-
 to our shame. For yf we which are ac-
 quainted with them, and know theyr ma-
 ner of fyght, can not sustayne their vio-
 lence: how shal they do it that neuer had
 prooffe of the strength and force of the
 Iewes? They shalbe to them like hyssope
 whiche groweth vpon the walles, in com-
 paryson of the Cedar trees of Libanus.
 The other sayde, Nay, they shoulde doe
 well yenough with them. And they urged
 Titus so instauntly, that they constrained
 hym to graunt them theyr desire. Then
 Titus gaue them leaue to set vppon the
 Iewes, thinking with him selfe peraduen-
 ture the Iewes may be put to the worse
 of these that wyl fyght without any feare,
 not knowyng the force of the Iewes: for
 the Romanes that haue had tryall of theyr
 strength, fight fearefully & warply. So the
 lordes of the straunge nations chose out of

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theyr armies fourescore thousand men, ten thousande Macedonians, twentie thousande Englishe Britanes, five thousande Aramites, ten thousande Affricans, ten thousande valiant Burgundians, five thousande Bedarans, last of al, ten thousande Persians and Chaldeans. These therefore went into the playne whiche is by the sepulchre of Iochanan the hygh Priest, and from thence made an assaule vppon the Jewes that were vpon the walles, setting vppon theyr scalyng ladders. Iebochanan sayde vnto Schimeon and Eleasar his companions, If you thynke good I wyll issue forth and skymme with these vncircumcised, to let them se what I can do. Schimeon answered, Let two of vs do it, and the thirde keepe the gates and walles, for thou alone art able to do nothing against them, they are so many. Eleasar allowed this aduise, offering hym selfe to beare Iebochanan companie. Schimeon had them goe, saying, The Lorde of the sanctuarie geue them into your handes, and deale not with you at this tyme accordyng to your woorkes. Then Iebochanan and Eleasar issued with .xv. hundred good men of warre, the
nienth

December.

nienth day of the moneth Tefeth, whiche
 was the tenth moneth that Titus had besie-
 ged Iherusalem) & ouerthrew of the Gen-
 tiles of that host .57. thousande and fyue
 hundred menne, besydes three thousande
 whom they tooke prysoners: but of the
 Iewes were no more slayne in that fight
 then onely seuen, whose bodyes with much
 reioycing and great triumph they carped
 with them into the towne, & buried them
 there, least peraduenture the vncircumci-
 sed shoulde haue misordered them. The
 Gentiles that were left, with great shame
 and dishonour returned vnto Titus, who
 reprehended them, because they woulde
 not beleue the Romanes. The next
 day folowynge, the Iewes brought forth
 the three thousande nobles and gentle-
 men that they had taken prysoners, and
 plucked out of euery one of them an
 eye, and cutte of euery man the cone
 hande, after sent them backe with shame
 and reproche to Titus campe. Then
 Titus consulted with all his Princes
 what were best to doo with the Israe-
 lites: and when euery man had layde
 his mynde, he lyked neuer a mans coun-
 sell,

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sel, but sayde vnto them, Wel, I haue deuised this with my selfe, whiche I wyll follow, and no man shall bypnyng me from my purpose: we wyll keepe the siege without any assault or skymysh, for their victuals fayled them long agoe, and so they shal be famished. Besydes this, when they shall see vs cease to fight with them, they wyll fall at variaunce amongst them selues, and kill one another. This counsel was thought good of all Titus Princes: wherefore they besieged the Towne as Titus commaunded, and closed vp all the wayes of the citie rounde about, least the Iewes shoulde as they had doone before, come vpon them at vnwares. They appointed moreouer watche day and nyght, to take heede that no man shoulde comme out of the Towne to geather hearbes for theyr sustenance. Then encreased the hunger in Iherusalem, whiche yf it hadde not ben so greuous, the citie had neuer been wonne: for the souldyers of the Towne were lyghter then Eagles, and fearcer then Lyons. There dyed therefore of the famyne woonderfull many of the Ierosolimites, so that the Iewes coulde not fynde place

place to burie them in, they were so many in euery place of the towne. Many cast they dead folkes into they welles, and tumbled in them selues after, and dyed. Many also made them selues graues, and went into them alpye, where they taried day and nyght, and dyed bnmourued for. For al mournyng and accustomed lamentation for the dead was left of, because of the vnumeasurable famine, whiche was so great that it can not be told, and I can not rehearse the thousandth part of þ mischiefe that folowed of the hunger. Titus seepng the innumerable carkases of the dead that were cast into the brooke Kidron lyke dung, was woonderfully amased with feare, and stretched out his handes toward heauen, saying, Lorde God of heauen and earth, whom the Israelites beleeue in, clense me from this sinne, whiche surely I am not the cause of: for I requiered peace of them, but they refused it, and they them selues are long of this mischiefe, they haue sinned against their owne soules and lyues: I beseeche thee reckon it not to me for a sinne, that the Iewes dye on this fashion.

AT that tyme, certayne wycked persons of Hierusalem flandered Amittai the Priest falsely, sayeing to Captayne Schimeon, Beholde, Amittai the hygh Priest, whiche dyd let thee into the Citie, goeth about to flee to the tentes of the Romanes. Thou hast experience of his great wit and wysdome, how he also knoweth al the secreete wayes into the towne, temple, and sanctuarie: and who can tel whether he wyll bryng the Romanes some nyght at mydnyght into the citie? Therefore Schimeon sent certayne to fetch Amittai and his foure sonnes vnto hym.

They that were sent, brought Amittai, and but thre of his sonnes; for one was fledde to the Romanes, and came to Ioseph. When Amittai with the other were come to Schimeons p[re]sence, he besought hym he myght not lyue, but to be put to death by and by, lest (sayth he) I shoulde lyue to see the death of my chyldren. But Schimeon was harde harted, and woulde not be entreated: for it was Gods wyll that Amittai shoulde be punished, because he was the brynger of Schimeon into Hierusalem: and therefore
fell

sell he into his handes, whiche for good, re-
 warded hym with euyl. Schimeon com-
 maunded a sort of murderers to place *A-*
mittai vppon the walles in the sight of the
 Romanes, and sayd vnto hym, Seest thou
Amittai? why doo not the Romanes deli-
 uer and rescue thee out of my handes, thee
 I say, whiche wouldest haue fledde away
 vnto them? *Amittai* answered nothyng
 to this, but still besought hym that before
 his death he myght kisse his sonnes, and
 byd them farewell: but *Schimeon* viterly
 denyed hym. Wherefore *Amittai* weapt
 aloude, sayeing to his sonnes, I brought
 (deare chyldren) I brought this theefe in-
 to this towne, wherefore I am counted
 nowe for a theefe mee selfe. All this mis-
 chiefe whiche is come vppon me and
 you, it is myne owne dooing, because I
 brought this seditious villayne into
 this holpe Citie. I thought then, perad-
 uenture he wyl be a helpe to the towne:
 but it is nowe proued contrary, for he
 hath been a most cruell enimie of the
 same. It was not yenough for vs to keepe
 one seditious personne, *Lehechanan* I
 meane, whiche tooke to hym *Eleasar*

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the first beginner of sedition: but I must
bryng in also this wicked *Schimeon*, which
is ioyned to our foes to destroy vs. In
deede I neuer brought him in for any loue
I bare vnto him, but all the p̄iestes and
the whole multitude of the people sent me
to fetch hym: notwithstanding, I am
worthy of this iust iudgement of God, be-
cause I toke vpon me such an ambassage.
What shoulde I speake of thee thou most
wicked *Schimeon*? for whither so euer
thou turnest thee, thou bringest al thinges
out of frame. In deede thou dealest iustly
with me, because I haue sinned vnto
God, to his people, and his citie, in that
I haue brought thee in, to be a plague
to it, wherefore I am woorthy to be sto-
ned. Notwithstanding, it had been thy
part, thou wycked murderer, to delyuer
me and my sonnes from the handes of
the other seditious, for I haue wrought
them displeasure, but to thee haue I
doone good. Howbeit, our God wyl not
alter nor change his iudgementes, whiche
is, that I shoulde fall into the swoorde of
thy hande; for that I made thee to enter
into this citie, wherein I offended God
greuously.

greuously. If euer I had purposed to flee
 vnto the Romanes, coulde I not haue
 doone it before I brought in thee? for at
 that time barest thou no rule ouer vs. And
 before we called in thee, Iehochanan with
 his sedition was an offence vnto this citie.
 Wherefore we perswaded all the auncient
 of the towne, that thou shouldest be an aide
 vnto vs, to driue out our foes: but thou in
 whom we put our trust, art become our
 enimie: yea, thou hast been woorse then
 they, for the other put men to death pri-
 uilie, thou dooest it openly. Who is he
 that hath strengthened the power of the
 Romanes? Art not thou he whiche hast
 kyled the souldiours of God in the myd-
 dest of this citie Hierusalem? for fewe
 haue ben slaine without. *Titus* would haue
 made peace with vs, taking pitie vpon vs:
 but that same dyddest thou let and hinder,
 euery day mouyng newe warres, and stir-
 ring newe batayles. *Titus* gaue charge to
 his souldiours to laye no handes vppon
 the temple: but thou hast polluted and
 defiled the temple of the Lorde, sheddyng
 blood without measure in the myddes
 thereof. *Titus* went backe from vs vppon

The warres of

the holy day of the Lorde, and ceased from
fightyng, sayeing, Goe and obserue your
holy feastes in peare: but thou unhalow-
edst the feast of the Lord, and flashedst out
the continuall fyre with innocent blood.
All these euylles which thou hast commit-
ted (thou murderer) are imputed vnto me,
because I brought thee into the towne.
Nowe therefore this vengeance is ap-
pointed to myne age of the Lorde God,
and by thy handes shal I goe to my graue
with sorowe, because I by my foolishnesse
was a doer in this mischiese þ is wrought
by thee. Albeit nowe thou wycked Schi-
meon, in this that thou kyllest me ere that
myne eyes may see the burnyng of the
temple, it pleaseth me very wel: but what
needeth thee thou murderer, to put my
sonnes to death before my face: why dost
thou not spare myne age: Woulde God
that lyke as I shal not see the burnyng of
the temple, so also I myght not see the
blood of my chyldren shed before my face.
But what shal I doo when God hath
deliuered me into the handes of a most
wycked man: We that were the anci-
ents of Hierusalem, abhorred Iebochanan,
because

because he murdered olde men without all reuerence, but he slue no young men: thou destroyest olde and young, great and smal, without any pitie or mercie. Iehochanan mourned for the dead, and buried them also: thou playest vpon instrumentes at their burialles, singest to the Lute, and soundest the Trumpet. Then spake he to Schimeons seruaunt, who was redye with a swoorde in his hande, and an axe, to kyll hym, and to cut of his head, sayeing, Goe to nowe, and execute Schimeon thy maisters commaundement: behead sonnes in sight of their father, and let me heare the voyce of crueltie in my sonnes, whiche notwithstanding I forgeue thee. For as I shall see and heare that agaynst my wyll: so I dare saye thou kyllest them not wyllyngly. Woulde GOD that Schimeon woulde suffer me to kysse my sonnes, and whyles I am aloue to embrace them or they dye. But thou gentle minister, in one thyng shewe thy pitie towarde me, that when thou hast put my sonnes and me to execution, seperate not our bodies, neyther laye in sunder theyr cozles from myne; but so, that my body may

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may lye bypermost and couer theirs, to
 defende them from the foules of the ayre,
 lest they deuoure my sonnes bodyes, for
 it may fortune they may be buried. I be-
 seech thee also, that my mouth and tongue
 when I am dead, may touche my sonnes
 faces, that so I may both embrace and
 kysse them. But what doo I delay or lyn-
 ger any longer, seeing the enimie denyes
 me this, to kisse them whyles we are yet
 alpyue? See thou therefore that our bodyes
 be not seuered: and yf Schimeon wyll not
 permit this, that our bodyes may be ioy-
 ned in this worlde, yet can he not let our
 soules to be ioyned. For after I shalbe
 once dead, I doubt not but I shall see the
 light of the Lord. His sonnes hearing their
 fathers wordes, began to weepe very sore
 with their father, who sayde vnto them, A-
 las my sonnes why weepe ye: what away-
 leth teares: why doo ye not rather goe be-
 fore me, and I wyll folowe as I may: for
 what should I doo nowe, seeing God hath
 geuen me into the handes of a most cruell
 tyrant, who sparcth neyther myne age,
 nor your yowth: But I trust we shall
 lpyue together in the lyght of the Lord.

And

And although I can not be suffered now
to see you yenough, yet when we shal come
thither, we shalbe satisfied with beholding
one another. Goe ye therefore my deare
sonnes, and prepare vs a place. & that I
myght goe before you, the Lord knoweth
I would doo it gladly. But ye my sonnes,
maruayle neuer at this that is chaunced
vnto vs, for it is no new thyng. The lyke
happened before this in the tyme of the
Chalmonanites, when as *Antiochus* by his
wickednesse, put to death the seuen bre-
thren, younge men, in the sight of theyr mo-
ther, whiche was a righteous and a godly
woman, who chaunced to finde this mercy
at the Lordes handes, that she myght kisse
her sonnes and embrace them, as they al-
so kyst one an other before they dyed. All
they were put to death by the crueltie
of the vncircumcised King of the Mace-
donians : yet obteyned they that, which
is denyed at this day to vs that are put
to death by *Schimeon*, who hath the
name of an Israelite, who beareth also
the couenaunt of our father *Abraham*
in his flesh. And would GOD it myght
fortune vs to lyue in theyr Anne or place
of

The warres of

of rest; which albeit it wyl not be graun-
ted, yet we shalbe theyr neyghbours, seeing
that we also dye for the lawe of the Lorde.
Therefore be of good comfort my sonnes,
and lament not for my sake. For I iudge
this my misery ealyer, and not so great as
the calamitie of Ziakiabu, whose sonnes
were fyrst kyllled, then his eyes put out by
the Kyng of Chaldea, and he lyued many
yeres after: we are so muche the more
happier in my mynde, because we shal dye
together. Then sayde Amittai to Schi-
meons seruante whiche shoulde kyll hym,
Make speede, I pray thee, and kyll me first
before my chyldren dye, then after kyll
them also, that we may dye together: for
so it is more expedient for vs, then to see
the Temple of the Lord turned into a but-
cherie or slaughter house to slay men in.
After cried he vnto God, saying, I beseech
thee O Lord God most high, which dwel-
lest in the hyghest, iudge this Schimeon ac-
cording to his workes, rewarde hym ac-
cording to his deseruings. For thou art
the God almightie & dreadfull, let not this
cheefe dye therefore among the people of
thy pasture: but that his death may be
seuered

seuered from the death of other men, let
hym dye a horrible and a sodayne death, let
hym haue no tyme to confesse his sinnes,
and to returne hym selfe to thee, that thou
mayest receyue hym (for thou art wont to
receyue them whiche turne to thee by re-
pentance) for he is not worthe of repen-
taunce, whiche hath spoyled and wasted
many goodly thynges in thy Temple, be-
sides that, hath murdered most holy men
in the same. To the intent therefore that
thy iudgementes may be declared in hym,
I beseeche thee make him to be taken cap-
tyue of his enemies, togeather with his
wyfe, chylzen, and familie, and al that euer
loue hym. Neither geue vnto his soule
any part with the people of God, nor let
his portion be with the iust menne in thy
sanctuarie, for he is vnwoorthie of them,
because he hath not onely synned hym self,
but hath caused Israel to synne. Where-
fore let his iudgement and sentence goe
foorth from thy syght, that he may see his
wyfe, chylzen, and his whole house, ledde
into captiuitie & bondage before his face.
Afterwarde let hym dye a straunge death,
such

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such as neuer man heard of, let him be kyl-
led of most cruel men, whiche when they
haue smitten hym, may after quarter hym
also whyles he is yet alque, and that he
may see his goe into bondage. Let him al-
so be a curse before all that shall see hym.
Moreouer, let hym perceyue that my wor-
des and destinie is better then his, when
as I goe vnto thee, in that great light,
whiche he shalbe depyued of. After these
wordes, *Amittai* sayde to the seruant who
was appoynted to kyll hym: I beseeche
thee, let me fynde so muche fauour at thy
handes, that when thou hast slayne my
sonnes, thou wouldest kyll me with the
same sworde, whyle it is yet wet with the
blood of my sonnes, that our blood may be
mynghed, and this may be a recreation to
my soule. Kyll me also in the syght of the
Romanes, that they may auenge me and
my sonnes vpon this most cruel *Schimeon*,
they shalbe witnesses agaynst hym, that I
was not theyr friende. But would God
my matters were all in that state as
they were before, for then should they
perceyue me to be an enemye of *Schi-
meons*, and a friende of theyrs. Would
God

God I had withstande Schimeon at the
 first so earnestly, as I made warre vpon
 the Romanes, that I myght haue auoided
 his crueltie from the people of G D D.
 When he hadde sayde all these thinges, he
 prayed before God almyghty, sayeing, O
 God whiche dwellest in the hyghest, thou
 onely art most myghty and feareful, open
 nowe the eyes of thy iudgementes, consy-
 der and iudge betwixt me and seditious
 Schimeon, whose malyce is becommen un-
 measurable vpon the people of God, that
 he whiche sheadeth the blood of them that
 feare thee in the myddest of the Temple,
 may be rebuked of thee with thy rebu-
 kynges, accordyng to his workes: make
 speedie vengeance, and prolong not, and
 that for the deathes sake of thy saintes, for
 thy iudgementes are the iudgementes of
 truely. Then Schimeon gaue commaunde-
 ment to foure cutthrotes of his, that thre
 of them shoulde kyll Amittai thre sonnes
 before they fathers face, and the fourth
 shoulde kyll Amittai hym selfe, and so the
 blood of the sonnes was myxt with the
 blood of they father. Afterwarde Schi-
 meons seruant tooke the body of Amit-

The warres of

Sai, and layde it vppon the bodies of his sonnes, as his desyre was, then tumbled them ouer the walles : After that, commaunded *Schimeon* that *Chananebu* the hie Priest should be put to death, whole body was cast vnto the bodies of *Amittai* and his sonnes. *Aristius* also the Scribe, one of the noble men of *Hierusalem*, was kylled at the same tyme , and tenne moe iust men of his kinned and house, because they mourned for the death of *Aristius*. It for-
tuned whyle *Schimeon* was a kyllyng of those tenne , certayne substauncial ryche men passed by, and were woonderfully amazed, when they sawe the thyng, sayeing one to another, Howe long wyl **GOD** suffer the malice of *Schimeon*, and wyl not searche out the blood of iust men, nor re-
uenge them : Certayne seditious persons hearyng this, tolde it vnto *Schimeon*, who commaunded them to be apprehended, and murdered the same day. After this, there passed by eleuen of the noble men of *Hierusalem*, which seeing two and fourty innocentes to be put to death by *Schimeon*, they lyft vp theyr eyes to the heauens, and sayde, O Lorde **GOD** of *Israel*,
how

howe long wilt thou hold thy hande, and keepe in thynne anger agaynst these transgressours of thy will? which when Schimeon hearde of, he commaunded them to be apprehended, and kyled them with his owne handes. Eleasar the sonne of Anani the Priest seeing the malice and wickednesse of Schimeon to be great, that he made away the iust and godly men of the Citie, and that there was no hope left, he tooke the towne of Hierusalem, remayned in it, and kept it with his. Iebudas also a capayne ouer a thousande men, which kept a Turret that Schimeon had made to put iust and godly men in, gat hym vp vppon the toppe of the walles, and cryed to the Romanes, yf peraduenture they woulde deliuer him, and the rest that were at Hierusalem. Wherefore he went about to escape with his thousande men that he hadde with hym, and came toward the Romanes. But the Romanes trusted them not, thynkynge he had spoken this for deceipt: wherefore they came not to helpe hym. Schimeon vppon this kyled Iebudas, and the thousande men whiche he had with hym, and commaunded theyr

Do it

bodies.

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bodies to be tumbled ouer the walles in
the sight of the Romanes. Then Schime-
on cried to the princes and captaines of the
Romanes, saying, Loe, these are Iebudas
company; these woulde haue come forth
vnto you, take their carkasses for you, and
reuyue them agayne yf you can; or els de-
liuer the rest whiche yet lyue out of our
handes.

G Orion the Priest, father of Ioseph the
Priest, which wrote this booke to the
Israelites, was at that tyme in bondes
and pryson in a certaine Turret, a man of
great age, by on a hundred and thirtie, and
no man could come vnto hym, nor fro hym.
Ioseph therefore went to the Turret where
his father was kept, to vnderstande howe
he dyd. He beheld also the Turret a farre
off, yf he myght espie his father, and com-
fort hym. And as he passed by, looking vp
to the turret, the seditious hurled a stone at
hym, whiche hit hym on the head, that it
ouerthrewe hym. The seditious seeing Io-
seph cast out of his charret, determined to
goe downe vnto hym: but when Titus had
knowlegde thereof, he sent a great
Strength

strength to helpe him by agayne, and to defende him, that his enemies dyd hym no wrong. The seditious going about to take Ioseph, sounded a Trumpet very loude; whiche when Iosephes mother that was kept in Schimeons house heard, beyng now very olde. 85. peeres, asked what was the cause of that hurlye burlye. They told her, that the seditious issued out at that shoute agaynst Ioseph to take hym. When she hearde that, by and by she ranne out of the house that she was kept in, and climed by the walles, as lustily as though she had been a young gyrl of fourtiene peeres olde, tare her heare, & cryed out, weepynge and sayeing before all them that were present: Is my hope then come to this? coulde I euer haue looked that I shoulde haue ouerlpyed my sonne, and that I shoulde not be suffered to see hym, and to bury hym? I had trusted he shoulde haue buried me, and that he shoulde haue been a helpe to me in myne age, and when my whole familie by the seditious was almost made away and extinguished: yet I sayde, this shall comfort me. Howe therefore what shall I doo, when I haue

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none left to comfort me of all my chyldren
that I bare, for betweene the seditious and
the gentiles our enemies, they haue slayne
eyghtene sonnes that I hadde, and what
shall I doe nowe from hencefoorth, but
couet death: for I desire not to lyue now
any longer. And howe shoulde I receyue
any consolation, when I see my sonne
dead, and I can not burie hym? Lorde that
I myght dye by and by, for I can not lyue
any longer, since my sonne *Ioseph* is dead.
She went by yet further vpon the walles,
till she came to the turret where her hus-
bande was in prison, and stretcht out her
handes toward heauen, cryeing with a
loud voyce: O my sonne *Ioseph*, my sonne
where art thou? come and speake vnto
me, and comfort me. The seditious hea-
ryng her, laught her to scoone; but the
Romanes when they hearde her, and
knewe of *Ioseph* that it was his mother,
they weapt and lamented her case, and
many of the Iewes also that were in
Hierusalem: but they were faine to re-
frayne it, lest they shoulde be perceyued
of *Schimeons* cruell cutthrotes. Then
Iosephs mother sayde to the seditious
that

that were by her vppon the walles, Why
doo ye not kyll me also, which bare Ioseph
my sonne, & nurst him with these breastes?
Ye enemies of the Lorde haue murdered
hym with other iust and ryghteous men,
why kyll ye not me also? God be iudge
betwixt me and you, that haue kyllid my
sonne gyltlesse. The seditious answered
her, Canst thou not, yf thou lyst, tumble
downe ouer the wall and dye? we wyll
geue thee good leaue. When thou hast
done so, the Romanes shall take thee vp,
and burie thee honourably, because that
thou art Iosepes mother, who is theyr
freende. She answered, Howe should I
doo this euyll vnto mee selfe, to kyll mee
selfe, and constrayne my soule to go forth
of my body, before that God doo call it? yf
I shoulde doo so, I shoulde haue no hope
left in the worlde to come, for no body
wyll burie them whom they perceyue to
haue kyllid them selues. These and suche
lyke, whyle she reasoned wpsely, the se-
ditious hearde, and mocked her. Where-
fore she weapt the more aboundantly,
so that the Romanes and other godly
men hearyng her wpsedome, coulde not

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abstayne from weeping. Ioseph when he
hearde his mother speake, he gate on ar-
mour, and approached to the wall, accom-
panied with most valiaunt Romanes, to
defend him frō the arrowes of the Jewes,
and spake to his mother. Feare not my
deare mother, nor take any thought for me,
for I haue escaped the handes of the sediti-
ous, God hath not suffered me to come
into their handes. Wherefore I haue
hearde the woordes of these wycked coun-
sellours, that aduised thee to kill thee selfe,
and thyne aunswere agayne to them,
whiche before thou gauest them I knewe
thou wouldest aunswere. God forbyd I
say, God forbyd that Iosephes mother, and
the wyfe of Gorion, shoulde consent to the
counsell of the wycked. Wherefore (my
deare mother) be content, and beare the
poke of the seditious patiently, and hum-
ble thee selfe before them. Neuer strue a-
gaynst the miseries and calamities of this
tyme, whiche thou canst not alter nor re-
medie. For they shall perishe, but we shall
stande and continue.

There

There were certayne men of Hierusalem at that tyme that came to the gates, ouercame the warde, and gate out with their wyues and chyldren, and so escaped to the Romanes, because they coulde no longer abyde the famine and the iniquitie of the seditious. They were faithful citizens and of great aucthoritie, whom when Ioseph hearde of, he brought to passe that Titus spared them, and receiued them to mercie. For Ioseph bare witnesse and reported for them that they were noble men of Hierusalem, Wherefore the Romanes receyued them, and gaue them foode & sustenance, but certayne of them coulde not brooke nor take it, because of their great hunger wherewith they hadde been long pined, and when the meate descended downe into their bellies, they dyed strayght. Theyr lytle chyldren also when they sawe bread, they fell vppon it, and receyued it in deede with their teethe, but they were not able to chewe it, and dyed holdyng the bread betwixt their teethe. Titus seeing them dye when they tasted of meate, had rueth and compassion vppon them, and was

D d b

very

The warres of

very loze, saying vnto Ioseph, What shall I doo for thy people, whiche as soone as they begynne to eate, dye straghtway? Ioseph answered, My Lorde, I remember I haue scene this experience, that they whiche fast long, and after woulde take meate, fyrst they drynke a lytle sodden milke, or els eate of a certaine corne called Simel, sodden in milke, wherewith they strengthen their bowelles before they take meate: specially suche as walked through wyldernes, whose bowelles were long emptie, when they came to places inhabited and founde meate, they were wont to vse this meanes. Therefore Titus commaunded his men to do as Ioseph bad them, wherby many of the Jewes recouered, and many dyed of the sike. These Jewes whiche were escaped thus out of Hierusalem to the campes of the Romanes, hadde swallowed by fyrst their golde, siluer, and pretious stones, to hyde them, lest they shoulde be founde of the sedicious.

They therefore whiche recouered and brooked meate, when they woulde satisfie nature, they went along out of the campe,

campe, and after sought their golde and siluer and precious stones, whiche were digested in their excrementes, and so did they euery day. At length certaine *Aramites* and *Arabians* espying the Iewes to vse this fashion, tolde it amongst their felowes one to another, and made a conspiracie to laye wayte for the Iewes, and whom so euer that they gate, they rypt their bellies, to finde the gold and other iewelless which the Iewes had hydde there. And by this meanes the *Aramites* and *Arabians* hadde murdered two thousande Iewes. But when *Titus* hearde of this, he was wonderfull wroth, and commaunded them to be apprehended that had doone this wycked deede, and to be put to death, whose goodes were geuen to the Iewes that remayned alpyue.

They that were put to death for this fact, were two thousande *Aramites* and *Arabians* togeather. After this, *Titus* espyed his princes and captaynes to haue decked their armour with golde and siluer, some of them also to weare golden scepters, and some of siluer, with other oznamentes vppon their heades:
he

The warres of

he called them together, and sayde vnto them, Lay away this geare, these thynges are they that prouoked the *Aramites* and *Arabians* to woork this wyckednesse agaynst these poore and miserable *Jewes* whiche fledde forth vnto vs, that they might liue vnder our protection. The cap-
taynes therfore and princes of the *Romanes*, hearyng the commaundement of *Titus*, were obedient, and straight layde away from them those ornaments of gold and siluer. *Titus* also gaue commaundement, that the rest of the *Arabians* and the *Aramites* shoulde be banished the campe, and that no man hereafter shoulde commit any such heynous deede agaynst the *Jewes*. Notwithstanding, when as any *Aramite* or *Arabian* coulde geat any *Jewe* farre out of the campe that no man might see it, he killed him. Of the *Romanes* in the campe, no man eyther dyd or sayde any euill to the *Jewes*, saue certayne vngodly ruffians, whiche had learned at the *Aramites* and *Arabians* those euill and wycked prances: for they also when they chaunced to meete with any *Jewe* out of the campe,

if there were no man by, they killed him,
and tooke away his gold and syluer that
lay by in his bowelles. When this came
to Titus eare, he commaunded to make
proclamation in this wyse.

Who so ever he be that hath seene,
hearde, or knowen any thyng of this hor-
rible deede, whiche is committed of cer-
taine Romanes vpon the Iewes, or who-
soever hath done any such thing him selfe,
let hym come and make relation vnto
Titus whiche if he doo, the matter shalbe
forgotten him, if not, he shall beare the bur-
den of his owne wickednesse, and stande as
his peryll, if any thyng be proued by
him hereafter. Therefore certaine Ro-
manes whiche knewe with them selues that
they had committed the deede, and being
afraide of Titus, reasoned with them selues
thus: If we doe not confesse vnto hym
the trueth, he wyll by his wysedome
searche out these offendours, and pu-
nyshe them by death. Wherefore tru-
sting vnto Titus wordes of the pro-
clamation, they came all, whosoever
hadde eyther doone it hym selfe, or know-
en other to doo it, and declared it vnto

Titus.

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Titus. saying, This haue I doone, this haue I knowen, this was I accessarie vnto, and haue not hitherto made thee priue therunto. There were of them in number thre hundred and twentie menne that made this confession, all those **Titus** commaunded to be cast into hotte Duens, and to be burned. This doone, the Jewes were more safe ever after in the Romans camp without all leoperdie, no man hurting them eyther in woord or deede. Yea, if any Romane founde a Jewe abroad wandering, he conducted him gently & peaceably into the campe. There was a certaine Scribe of Hierusalem at that tyme, a saythfull man, whose name was **Menaschen**. sonne of **Seruk** the Scribe, whose auncestours had serued **Esdra** the Scribe, of woorthy memory, in **Babylon**: and beyng a Keeper of the least gate which was in Hierusalem, vppon that syde towardes the brooke **Kidron**, noted the number of the dead that were carryed forth to burying by that gate, and found they came to. **115. 98. C. and. 8.** persons, which were all of the nobles and Gentlemen, or at the least of the substantiallest

stantiallest of the Iewes . Titus on a
 tyme (Ioseph being present) asked the ques-
 tion of those princes of the Iewes whiche
 were fledde vnto hym, saying, I charge
 you vpon your fidelitie, to shew me how
 many Iewes be dead in the Towne, sence
 the tyme I besieged it to this day. They
 gaue him the number therfore euery man
 as farre as they knew, of the dead which
 were carped forth at all the gates to be
 buried: and the summe came to seuen hun-
 dred thousande, fve hundred, seuentie and
 fve, besydes them that euery where lay
 dead in the houses and streetes: besydes
 them also that were slayne in the Temple,
 and they that lay here and there vnburi-
 ed. Which when Titus hearde, he marueyled
 greatly, and sayd, It is wel known to the
 Lorde G D D of heauen, that I am not
 the cause of these euyls. For I desired
 to be at peace with them oftner then once,
 but the seditious euermore would nothing
 but warre warre.

At that tyme the hunger beganne to
 waxe very great in the Towne a-
 mongst

amongest the seditious, whiche neuer lacke before this, for they tooke it alwayes from other men by force, cyll now at the length they were distressed with hunger them selues: so that after they had eaten by all their horses, they eat also their dung, and the leather of the charrettes: neyther was there left anye greene bowes of the trees, nor any hearbes: that the seditious myght eat to eate. For the Romanes had hewed downe all the trees, and cut downe all the bushes rounde about Hierusalem by the space of. 13. myles, so that the whole field and territorie of Hierusalem was spoyled, which heretofore was replenished with marueplous goodly Gardens, and most pleasant Paradyces. After that, the Romanes made by another iron Ramme, very terrible: this they bended agaynst the walles, to see yf there were any sounder left in the Towne, so stout as they were in tymes past. When the captaynes of the seditious sawe that, they issued out with theyr companions agaynst the Romanes, and slue very many of them in that skympe. Wherefore Titus sayde,
 Is

it is not wisdom to fyght with them any more, but rather with the ramme to shake and batter the wall, for they haue no more but this wall left, and so we may byng in our whole host at once vppon them, and subdue the seditious. This counsell of Titus was lyked of all the Princes and people. The captaynes of the seditious mistrustynge no lesse then the Romanes intended, that they would be occupied hereafter in batterynge theyr wall, began to buyld a countermure within, ouer against the place where the Romanes wrought with theyr ram, which was in the playne by the tombe of Iochanan the hygh Priest, for there was none other place besydes, that they myght approch vnto with theyr Ram, and there the Romanes had made two breaches in the two other walles before. The seditious made this countermure, because they were not able to burne the iron ramme, as they had doone before, beyng now almost famyshed and so pined away, that they coulde scarce stand vppon theyr legges. For yf they had been so lusty as they were before, and able to set a fyre the engynes, the Romanes had neuer ben

The warres of

able to wyne the Towne, but should haue
ben compelled to leaue the assault, as they
were constrained to geue ouerskirmish-
ing and fighting. On a certayne tyme,
when the Romanes fledde, the seditious
pursuing and kyllyng many of them, sayd,
the Romanes wil once be weerie, leaue of
theyr siege, and goe theyr wayes, that we
may dwel at libertie, and turne to the
Lord our God. And when they returned
at this tyme, or at any tyme prosperously
into the towne, they oppressed the people
the more cruelly, exactyng foode of them,
and sayeing, Geue vs meate, yf ye wyll
not, we wyll eate your fleshe, and your
sonnes. But the Romanes tooke cou-
rage to them selues, determined to
fight stoutly, and sayde one to another,
let vs sticke to it harde, and be vali-
aunt in our fightes, it shalbe shame for
vs to flee from these feeble and honger
starved Iewes, which are more lyke
dead images, then lyuyng personnes.
Therefore they began more earnestly to
set vpon the walles, and to make a bat-
terie sodaynely, they beat downe a great
part of that inner wall whiche the Iewes
had

had newly erected, and gave a great shout, saying, Hierusalem is wonne, we have gotten the Towne. But when they looked a litle further, they espyed another countermure rayled ouer agaynst the breach: Wherefore the Jewes through the towne gaue also a great shout, and sounded theyr Trumpets, reioysyng that they had buylded an other newe countermure for that whiche was battered downe. The same was in Captaine Iehochanans warde. The Romanes seeyng the countermure, and hearyng the Jewes make such triumphes in the towne, were much astonied, al theyr joy was dashed and turned into dumpes, so that they coulde not tell what they shoulde doo with that stubberne people of Hierusalem, which had doone them suche damages. The Romanes set vpon the Towne agayne another way, whom Titus wylled rather to remooue the engyne, and to bende it to the newe wall, whyles it was yet greene and unsetled, saying, let vs batter it, and we shall see it fall by and by, and then shal we enter the Towne. The Romane Captaynes folowed not Titus counsaile, but scaled

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the walles whiche they had battered. The Jewes defendyng theyr countermure, fought with the Romanes within the breache, repulsed them from the wall and the Towne, and so hauyng abated muche the strength of the Romanes, returned to theyr lodgynges. Then sayde some of the Romanes: we wyll neuer besiege this Towne any longer, for we shal not be able to geat it whyles we lyue. And therfore let vs breake vp and depart, before we be all destroyed with this siege: for except we doo so, we shal all be consumed therein. Titus seepng his souldyers to make so harde a matter of the wyynyng of the towne, called them al togeather, and said vnto them, Tell me nowe ye Romane Princes, doo ye not knowe that all warres and other businesse whatsoeuer they be, are more harde, and requyre greater diligence in the end, then in the begynning? in whiche who so trauallye, if they faynt in the end, doo they not labour in vayne? euen as your labour shalbe in vayne, yf ye geue ouer the siege now. Consyder a shyppe, when it hath compassed the whole Sea, and is now ready to arryue at the shoare, beyng troubled

bled with a tempest, if the mariners should then be negligent, the shyp may easily be lost, and all they whiche are in it peryshe, the mariners disappoynted of their purpose, in that they shall not attayne vnto the place whiche they coueted to come vnto. Likewise buylders, if they finishe not their worke, but leaue of afore they make an ende, is not all their labour lost and spent in vayne: Husbandmen also, yf they till their grounde, and then sowe it with seede: shall they not loose theyr paynes, vlesse they wyl also mowe it: In lyke maner, you haue foughten very long agaynst this citie, many Princes of you and woorthie men haue been slayne, and nowe you may see the strongest walles of the towne are broken and made equal with the earth, the people your aduersaries consumed with hunger, pestilence, and swoorde: What shall it then auayle you all that euer you haue doone, yf you slacke your diligence, and wyl not finishe the worke of the siege: Haue you not then employed your labour in vayne: And why shoulde this newe wall so dismaye you: yea, why doo ye not prepare your selues to beate
E e iii downe

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downe this newe wall, whiche is muche
scleanderer then the other thre that ye haue
cast downe: If so be it ye woulde deter-
mine to leaue of the siege, had it not ben
better for you to haue done it at the begin-
nyng, whyles your armie was yet whole?
Nowe, when as you are fewe, and your
most valiaunt souldiours slayne, why doo
you not rather choole to dye then to lyue?
Dyd not you once enter this towne, in the
tyme of Nero Caesar, to defend his name?
nowe therfore when *Vaspasian* my fa-
ther raigneth, who is not onely of greater
power then Nero, but also more gen-
tle towarde you then euer was Nero,
yf you shoulde abate and slacke your en-
deuour and diligence, it shoulde be to
your great shame and reproche. Why
take ye not ensample of these Jewes
valiauntnesse, whom nowe alreadye,
swoorde, pestilence, and famine hath wa-
sted, so that they haue no hope left: ne-
uerthelesse they fight still, and neuer
geue it ouer. Do you not see every day,
howe somme of them issue out of the
towne, and boldly assaile you, not with-
out iopardie of theyr lyues, insomuche
that

that sometymes they dye for it. Whiche
thinges they doo for none other cause, then
to geat them prayse and renoume for their
great prowesse. When as Titus had wel
debated these thynges, and such lyke in the
eares of his souldiours, a certayne valia-
unt man named Sabianus, sayde vnto his
felowes, Who so dare goe with me to as-
sault these Iewes, let him come hyther to
me, that we may fulfyll the commaunde-
ment of *Cæsars* sonne our Lord and Cap-
taine. And forthwith he tooke his target,
and his drawen sword in his hande, made
toward the towne with a leuen tal felowes
folowynge hym, whose valiauntnesse and
courage Titus woondred at greatly. The
Iewes kept their ward vpon that part
of the wall, where the Romanes hadde
had a repulse of late: so when they sawe
Sabianus and his company drawe fast
toward them, they beganne to assaile
hym with stones and arrowes, but Sa-
bianus setting lyght at them, vrged the
Iewes. Shortly one of the Iewes met
with hym, and gaue hym suche a blowe,
that he felled hym to the grounde: yet
gate he vp agayne, and fought for al that

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wounde manfully, as one that had rather leaue his life, then to fyght, tyl another Israelite came and slue him out right. Thre also of his felowes were killed fighting valiantly in the place, the other eyght returned to the campe, so sore wounded, that they dyed the next day every one. Further, other Romanes seeing *Sabianus* acte, and studying to doo the lyke: the next nyght they tooke a counsaile vppon a twentie of them, and agreed to assault the towne. This their enterpryse when they uttered to the standarde bearer of *Titus*, he and many other of the Romanes went with them. They all scalyng togeather, and clammering vp by the breaches, gate vp vppon the wall, sounded a Trumpet, and gaue a great shoute. The Jewes beyng at theyr rest, as menne oppressed with hunger and meerinesse, and hearing this larum and shoute of the Romanes, were woonderfully amazed, not knowyng what the matter meant, or howe they shoulde defende themselves. *Titus* also hearde the shoute: and when he hadde enquired the matter, he chose out certayne valyaunt men, and

dye

due toward the breaches with them. In the meane season the day was broken, and the Iewes ryling from their sleepe, espied Titus vppon the walles, and marueyled thereat greatly. The Romanes therefore geathering toward Titus, came very thicke into the towne, some by the breaches of the wall, and other some through the vaulc, whereby the Iewes were wont nowe and then to make irruptions, and to recouer them selues within the towne agayne. The Iewes set themselves in aray against the Romanes in the very entry of the temple: vpon whom the Romanes ranne with their drawn swoordes, for they hadde none other armour, nor the Iewes neyther, beyng so hastily taken at suche a soden. The battayle waxed very harde and woonderfull vehement on both parties, the lyke was neuer seene in Hierusalem, nor hearde of in any tyme: for euery man claue harde to his next felowe, and no man coulde flee on no side. Therefore the battayles war: strong, with clamours and shoutes on both parties: nowe the ioyfull shoutes of the vanquishers, nowe the waylynges on the other side

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side of them that were put to the worse. The Romanes encouraged and exhorted one another to fight, saying, This is the day whiche we haue long looked for. The Jewes agayne tooke hart vnto them, saying, It bootes not to flee hence, but for the glory of the Lord and of his temple, let vs dye manfully, as necessitie constrayneth vs: and so dooing, we shalbe counted for sacrifices and offerings. Whiche earnestnesse on both sydes, filled the entrie of the courte of the Lord with blood, that it stood like vnto a poole or ponde. And that fight continued from that mornynge, vntyll that day foure dayes. Then a certaine souldiour of *Titus*, whose name was *Golinus*, a valiant man as was any amongst all the company of *Kuttiim*, he seeing the Jewes to preuaile, and to haue the vpper hand of the Romanes, whiche nowe had left of fightyng and fledde, the Jewes pursuing them: in a rage he ranne agaynst them, and met them at the newe wall that *Herode* buylded, called *Antochia*, drove them backe, and made them take the entrie of the temple agayne, whereas preasing into the routes of the Jewes, he was sore wounded

wounded of a certayne Jewe. And when he perceyued him selfe wounded, he would haue lept backe, but stumbled at a stone in the pauement of the court of the temple, and fell downe, where he fought yet styll, till a certayne Jewe kyled him outright. He fought in dedde very boldly and valiantly, but vnwarely: for he considered not his ground wherein he had to doo with the Jewes. Titus waityng for Golinas returne, and hearyng hym to be slayne, woulde haue gone him selfe to rescue the rest of his whiche were with him: but his men woulde not suffer hym, fearyng lest he hym selfe shoulde be slayne. The Jewes therefore gate the vpper hande that day, and slue woonderfull many Romanes in that battayle, spoylyng them also (whiche were kyled) of theyr armour. These were the names of the Jewes that made that skyrmysh. Of the company of cap- tayne Iehocanan, Elasa, and Iphtach: of Schimeons companie, Malchiah, and Iaikob a prince of the Edomites: and Arsimon, and Iehudab, of the company of Eleasar the sonne of Anani. These with their companyons made this slaugh-
ter

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ter of the Romanes in the entraunce of the temple, and droue them backe to the *Antochia*, where they kept them bp, that they could not geat out. Wherefore when *Titus* perceyued that the *Antochia* was in the Romanes way, and hyndred them: he caused it to be rased and pulled downe to the ground. These thynges were done vppon the fifth day of *Siuon*, the thirde moneth, vppon the euen of the solemne festinall day of weekes, whiche otherwyle is called *Pentecost*, and that was the .14. moneth from the beginning of *Titus* siege agaynst this citie.

Shortly after, vppon the thyrde day of the feaste of weekes, the *Iewes* as many as were at *Iherusalem*, kept holy day, and celebrated the feaste. *Titus* takyng with hym *Ioseph* the sonne of *Gorion*, went vnto the house of the Sanctuarie, where the seditious and souldiours of the *Iewes* were gathered togeather, and called vnto *Lehocbanan* and the rest of the captaynes of the seditious, to whom he spake by the meanes of *Ioseph*, beyng his enterpreter, in this wyle. What
hath

hath this temple offended thee (thou seditious
 Iehochanan?) why hast thou brought
 vpon it this great euyl and mischiese? yf
 so be it thou trust so much to thy strength:
 come forth to vs with thy men into the
 feeldes, and we shal fight with thee thy syl.
 Is not this your solempne festiual day?
 why then wyl ye fyght in that place where
 ye should offer your sacrifices? Ye pollute
 and defile the sanctuarie of your God & his
 name, and we spare it, knowyng it is the
 house of god. And the onely cause why we
 make warre vpon you, is your stubburne
 stifneckednesse, that you wyl not sub-
 mitte your selues to vs, whom GOD
 hath geuen the dominion vnto, whose
 wyl ye labour in vayne to disappoynt.
 Either therefore, yf ye wyl fight no more,
 humble your selues vnder our subiecti-
 on, that ye may saue your lues: or els
 yf ye be determined styll desperately to
 fight with vs, then geat ye forth from
 hence, and let vs goe into the feeldes,
 there to set our battayles in aray. Why
 wyl ye defile your sanctuarie, and hynder
 the woorthyping of your GOD? Much
 more besides this spake Titus, partly
 blamyng

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blamyng theyr stubbornnesse in that they
 had defiled theyr Temple, and yet ceased
 not to pollute it more and more: partly
 with fayre wordes and gentlenesse, ex-
 hortyng them to yeelde, admonishing them
 not to resist so mightie an armie, when as
 they coulde not doo it without daunger of
 better destruction. These and many other
 thinges Ioseph expressed in hebrue to the
 people, as Titus willed hym, but the
 Jewes answered neuer a worde: for Je-
 hochanan had geuen a charge that no man
 shoulde speake. Then Captayne Iehocba-
 nan answered Titus hym selfe, sayeing,
 We can offer no kynde of sacrifices more
 acceptable to God, then to bowe, ieoperd,
 and habandon our owne bodies and blood
 for his names sake. Wherefore we wyl
 dye free in this our Towne, and wyl ne-
 ver comme in bondage to serue you. Titus
 made hym answer by Ioseph, saying,
 This your Citie, I graunt is a holy Ci-
 tie, & your Temple is most holy, whiche
 no man doeth denye. But ye haue grie-
 uously synned, in that ye haue polluted
 the Temple of the Lorde your GOD, by
 shedding in it the innocent blood of
 saints

saintes and priestes of GOD, with other
 most godly and holy men. By what reason
 can ye then say that you shalbe accepted
 for sacrifices and offerpuges before GOD?
 Yea, rather GOD abhorreth and detesteth
 you utterly, when as he requyret in his
 sacrifices that they should haue no defaule
 nor spot: but ye are al to be spotted, so that
 no sounde place is in you. For tel me (I
 pray you) if there be any more abhomi-
 nable spot in man then synne, when as he
 transgresseth the lawe of GOD as ye
 haue doone. Neyther is there any wple-
 dome or intelligence in you. For wyse-
 men woulde wply beare with the cala-
 mities of tymes, and knowe the courses
 of thynges. Howe then are ye so foolish
 to say that ye are an acceptable and well
 pleasynge sacrifice vnto GOD, when as
 ye resist the wyll of GOD so proudly?
 But thou Iehochanan, and the rest of
 the seditious captaines that are with thee,
 tel me, art not thou a mortall man,
 subiect vnto the griefes and vexations
 of this lyfe, and wormes meate as we
 be? Shoulde he not displease thee that
 shoulde take away a Table or such lyke
 thyng

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thyng prepared to the honour of thee, and wouldest thou take it in good part, and holde hym excused that shoulde so doo vnto thee? Why then hast thou taken away the sacrifices of thy God out of his Temple, and hast stuffed it with innumerable dead bodies? who can see or heare this, and abstepne from weepynge, when he shal knowe so many Israelites to haue suffered death by thee, and Schimeon, and Eleasar thy felowes? Neyther canst thou yet applie thy mynde to ceasse and leaue of thy malyce, and yet neuerthelesse perswadest thee selfe the whyle that God is with thee, and that thou with thy felowes art an acceptable and well pleasynge sacrifice vnto **GOD**: nothyng perceyving that your synnes separateth you, and keepeth you asunder more strongly then any Brasen wall. It is true I confesse that it becommeth euery valyaunt man to stande stoutly in the defence of his people, citie, and countrey. For it is better to dye valiauntly, then to comme into the subiecti- on of his enemye that goeth about to plucke hym from his religion, and dryue hym out of his countrey. But I came not hyther
for

for that intent, to drawe you from your lande, or to banyshe you out of your lande, or els to destroy it and your cities: but this is the cause of my comming hyther, to offer you peace, and to make a league with you, that you should take vppon you our yoke, and be our subiectes as ye were before. Where byd you euer heare of a people in al the world, that hath shewed themselves so mercypfull and gentle, both towarde other, and towarde you, as we haue doone: *Hannibal* the captayne of the *Carthaginians*, after he had wasted our countrey, and at length was taken by vs, was he not had in great honour and reputation of vs, and with such humanitie handled, that we made hym Kyng of his people: And so dealt we with *Antiochus* the *Macedonian*, and other kynges that we tooke prysoners. We bragge that ye keepe the watche of your God: Why then followe ye not the example of *Iechaniab* your Kyng: who to saue the Temple of your God from destruction, and lest your people also shoulde be led away into bondage, or be destroyed with the swoorde, yelded hym selfe and his house into the

F f i

handes

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handes of the kyng of the *Chaldees*. **W**hy spare you not your owne liues, your citie, and sanctuarie? **N**owe therfore hearken vnto me, and I wyl make a league with you before the **G D** of this house, who shalbe a wptnesse betwixt me and you, by whom I sweare that I wyl neuer breake this league, neyther doo you any harme, nor spoyle your goodes, nor leade you away captiue, nor yet constitute any ruler ouer you, but a *Iewe* of your owne nation, euen *Ioseph* the *Priest* whiche is with me shalbe your *Prince*, yf you thynke it good: & al the faythful men also which are with me, shal returne to you home agayne, ye shall inhabite your owne lande, ye shall haue the vse of the fruits therof with peace and quietnesse, without any corruption or alteration of the seruice of your **G D**. **W**herefore credite me to take a league with you. And that ye may trust me the better, ye shall haue pledges, *Ioseph* a noble man of your countrey, and other princes & noble men of the *Romanes*. Come forth therfore and intreate a peace with vs, bow your shoulders, and humble your neckes to serue vs, lyke as al other nations

tions doo, and as you haue doone your
 selues in the tyme of Nero Caesar, that ye
 may lyue, and not be destroyed, keepyng
 your religion safe and sounde. Ioseph the
 priest hearyng the wordes of Titus and
 his clemencie, in that he was mynded to
 spare the Iewes, burst out aloude & weapt
 in the presence of the captaynes and of the
 sedicious very hytterly, but they nothyng
 regarded it. Ioseph therfore seeyng that
 Titus coulde doo nothyng with the sedici-
 ous, sayde vnto theyr princes, I maruaile
 nothyng though this citie tende to desola-
 tion and destruction, for I knowe the ende
 of it is at hande. But this is it that I mar-
 uayle most, that ye haue read the booke of
 Daniel, and vnderstande it not, whiche is
 now fulfylled in all pointes, and yet neuer
 aone of you doth marke it. The continual
 sacrifice is already ceased a good whyle
 agoe, the annoynted priest is cut away and
 put downe. These thynges although they
 be most manifest, yet your hartes canne
 not beleue them. And many other wor-
 des spake Ioseph, full of admonition and
 consolation, but the Iewes refused to
 beare hym. When as he had made an end
 there.

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therfore, and the seditious had so hardened their necks, *Titus* turned him, and departed out of *Hierusalem*, saying, Let vs get vs hence, least they synnes destroy vs. Wherefore he pitched his tentes without the Citie, in the same place where he encamped at the fyrst. For he was afraid both for him selfe and his armie, least they shoulde be circumuented and closed in, and slayne cruelly in so great a Citie as that was. Certaine of the priestes at that time, and of the nobles of the rowne, with other godly men, dyd wysely see to them selues, and came forth to *Titus*, submitting them selues to his mercie, and were receyued of hym peaceably with great honour: whom *Titus* commaunded to be conducted into the land of *Goschen*, where in tymes past the *Israelites* dwelt, in the dayes of *Jacob* theyr father, and *Ioseph* Lorde of *Egypt*. Thither sent he them, and gaue it them in possession, to them and to theyr heires for euer, commaunding a company of the *Chaldees* to safe conduct them, till they came to the land of *Goschen*. *Titus* directed his letter also to the *Romane* President which was
set

set ouer Egypt, to take pitie of the Iewes that he had placed in the lande of Goshen, to susteyne and succour them, and to see that no Romane or other shoulde doo them harme, or anoye them by any meanes. Many other also of the Iewes coueted to goe forth of Hierusalem, but they were disappoynted by the seditious, that they coulde not doo as they intended. And who can tell whether they were entangled with their owne sinnes, and destenied to destruction with their seditious brethren, when as their handes also were polluted with the crueltie and iniquitie of the seditious: Wherefore the seditious closed vp all the walles about the temple, that none of the Iewes whiche were in Hierusalem myght get out to Titus. When Titus knewe that many of the Iewes were desirous to flee vnto hym, & coulde not because of the seditious: he went agayne to the place where he was before, & Ioseph with him. Whom when the people sawe to be there with Titus, they fell a weepynge, and sayde vnto hym, We acknowldge our sinnes, & the transgression of our fathers, we haue all swarued out of the way a-

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gaynst the Lorde our God, for we knowe the mercie and gentlenesse of *Titus* the sonne of *Cæsar*, and that he taketh pitie vpon vs: but what can we doo, when it is not in our power to flee vnto hym, because of the crueltie of the seditious? The seditious hearyng them talkyng with *Ioseph* in the presence of *Titus*, and that they spake reuerently of hym, and honoured his father, callyng hym Lorde: they ranne vpon them with their drawen swoordes, to kyll them. Then cryed they vnto *Titus*, Deare lord and maister rescue vs. The Romanes therefore made speede to deliuer them out of the handes of the seditious. So ryse there a fraye in the myddest of the temple, betweene the Romanes and the Iewes. The Romanes fledde into the place called *sanctum sanctorum*, whiche was the holpest of all, and the Iewes folowed after, and slue them euen there. *Titus* standyng without, cryed vnto *Iehochanan*, and sayd vnto hym, Hearest thou, thou *Iehochanan*, is not thy wyckednesse yet great ynough? Wylt thou neuer make an ende of thy mischief? Where is the honour of thy God? Is it not wrytten in the lawe of
your

your God of the *sanctum sanctorum*, that no straunger ought to come at it, but onely the hygh priest, and that but once a yeere, because it is the holpest of all: And now we howe darest thou be so bolde to kyll those that are escaped vnto it: And howe dare you shedde the blood of the vncircumcised therein, whom ye abhoire, and yet mixe their blood with yours: The Lorde your God is my witnesse, that I woulde not haue this house destroyed: but your owne wycked woorkes and your owne handes pull it downe. And would God you would receyue your peace, whiche if it were once doone, we woulde honour this house of the sanctuarie and temple of the Lorde: yea, we woulde depart away from you. But your hartes are hardened lyke iron, and your neckes and foreheades are become obstinate as brasle, to your owne vndooyng. If oz ye shall cary your owne sinnes, and dye in the lande of the Romanes. I and my fathers house are innocent and gyltlesse of your death, as the Lorde and his temple, in whose presence we stande, shall beare vs witnesse this day. But when he sawe that

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none of the seditious gaue any regarde to his woordes, he chole out of the Romanes xxx. M. valiaunt fightyng men, and gaue them commaundement to take and occupie the entrie of the temple, which is a holy court, and determined to goe with them hym selfe: but his nobles would not suffer hym, but wylled hym to remayne vppon a hygh place, where he myght behold his souldiours fight, and when they see thee a farre of, their hartes shalbe comforted, and they shall fight accordyng as thou wylt wyshe them: but come not at the entrie of the temple thee selfe, lest thou be destroyed amongst other. *Titus* folowed the counsaile of his captaynes, and went out at that tyme with his menne to the battayle. He made chiefe captaynes of that host of. 30. M. one *Karilius* & *Rostius*, two noble men, whom he commaunded to set vpon the Iewes that nyght, when they shoulde be a sleepe with weerynesse. The Romanes therefore dooyng after his commaundement, set vpon the Iewes. But the Iewes haupng intelligence of the matter, kept diligent watche, and with stood the Romanes valiauntly all that nyght.

myght. But the Romanes were not hasty
 to fight in the darke, fearyng lest it myght
 turne to thetr owne harme. As soone there-
 fore as it was day, the Iewes diuided
 them selues, and bestowed theyr compa-
 nyes at the gates of the entraunce, & fought
 like men. *Karilius* & *Rostius* beset the tem-
 ple round about, that not one of the Iewes
 myght escape out, and so the battayle en-
 creased betweene them for the space of se-
 uen dayes, sometyme the Romanes get-
 tyng the vpper hande of the Iewes, dry-
 upng them within the entraunce: some-
 time þe Iewes, encouragynge them selues,
 made the Romanes retyre, and pursued
 them to the walles of the *Antochia*: In
 this maner fought they these seuen dayes.
 Afterwarde the Romanes returned backe
 from the Iewes, and woulde not fyght
 hand to hand with them any moze. Then
Titus commaunded the walles of the *An-
 tochia* to be pulled downe further, that there
 myght be place for his whole hoast to
 enter. The famine in the meane season
 grewe moze greuous, so that no foode
 was nowe left. For the Iewes beganne
 now to issue out, and steale Hozles, Asses,

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and other beastes whatsoeuer they coulde
catche, euen out of the Romanes campe,
that they might dresse them some meate,
and sustayne theyr lyues. Which they doo-
ing oftentimes, at the length the Romans
perceyued it, and were woonderfully dis-
pleased with the matter. Wherefore they
set watche and warde rounde about the
campe, lest by the deceipt of the Iewes
they shoulde be spoyled of their catell. So
after that, the Iewes coulde steale no
more from thence. Afterwarde notwith-
standyng they armed them selues, & issued
out at the east gate, and brake the wal that
Titus had rayled for his owne safetie, lest
the Iewes should issue out vpon a sodaine,
and come vpon him at vnwares. A sort of
tall felowes therefore of the youth of the
Iewes, issued out by the breaches of the
wall, and gate by quickly to the mount
Oliuet, whereas they founde Horses,
Mules, Asses, and muche other catell, and
slaying their keepers, they droue them
before them with great shoutes into the
towne. The Romanes perceyuyng that,
pursued them. Wherefore the young
men diuided them selues into two bandes:
the

the one to drive the bootie, and the other to resist the Romanes. So there was a sore fight betweene them, but the Iewes gate the vpper hande, & went their wayes cleare with the pray toward Hierusalem. For the Iewes came forth, constrained by the necessitie of hunger, and fought for their living: the Romanes had no cause to fight, saue onely for shame to see their cattell driven away before their eyes, for otherwyle they put not their lyues in iopardie to fight vnto death, as the Iewes dyd, yet was there many of the Romanes slayne in that fight. The Iewes whyle the Romanes pursued them in bayne, they gate into the towne with their spoyle and pray, and straightway turned vppon the Romanes, and drove them backe, pursuing them agayne tyll they came almost to Titus campe, whiche when the other Romanes sawe, they came to the rescue of theyr felowes, and pursued agaynst those young menne, to kyl them, or to take them, albeit they escaped to the towne without any harme, saue that they tooke a boy, and brought him vnto Titus. He that tooke this ladde, was
called

The warres of

called Pornas. So the Romanes preuailed against the Iewes at that time, & for a certaine token of victorie, they had this young Iewe prisoner. Pornas that tooke him, was had in great estimation for that acte, of Titus and all the Romanes.

Titus apparelled the boy, and committed hym to Iosephus to keepe. This boy had a brother amongst them that escaped into the towne, a vyle personage, euyl fauoured, and of a lowe stature, his name was Ionathan. He seeing his brother taken prisoner, commeth forth of the tombe of Iochanan the high priest ouer against the Romanes, and cried vnto Titus, and to all the armie, saying, If there be euer a man among you, let him come forth vnto me, here wyl I abyde him, and fyght with hym vppon this ground: and ye shall knowe this day whether the Romanes or the Iewes be the better men. The Romanes despised hym, yet durst they not meddle with hym, but sayde, If we kyll hym, we shall neuer be counted the better men for suche an acte, and yf he shoulde kyll any of vs, it shoulde be a great dishonour to be slayne of a wretched captiffe.

captyffe. *Jonathan* sayde to the Romans,
 Howe muche is the manhood of the Ro-
 manes to be regarded in our eyes? Waus
 not you ben slayne and put to flyght by vs?
 What were you then yf that bandes and
 companyes of the Gentiles came not eue-
 ry day to ayde you? yf they had not refres-
 shed you, we had long agoe eaten you vp.
 We haue destroyed our selues one an o-
 her with ciuill warres, so that we are but
 fewe left, but what are you? Who is so
 hardy of the best of you all to come and de-
 clare his strength, and to fyght with me?
 I am one of the meanest and outcastes of
 the Iewes: pycke you out the chiefest
 and valiauntest man amongst you all, and
 you shall knowe by and by, whether part
 is moze valyaunt. When *Jonathan* had
 spoken thus proudly, there came forth
 one of the most valyauntest souldyers of
 the Romanes, whose name was *Pornas*,
 the same that had taken the brother of this
Jonathan, and brought hym to *Titus*.
 he came no sooner at *Jonathan*, but he
 was kyled of hym straghtway, lea-
 uying behynde hym a diuers inheritaunce
 to *Jonathan* and the Romanes. To
Jonathan

The warres of

Jonathan a fame of fortitude and valiantnesse: to the Romanes shame and reproch. When Jonathan hadde so slayne the Romanes, the Jewes chaunged his name, and called hym Iehonathan by an honourable name, and gaue him a scepter of dominion in his hande. But Iehonathan when he had gotten this victorie, gaue not the glozy to God, but ascribed it to his owne prowesse, and became very proude withall, he was not content with one victorie, but would per prouoke the Romanes, raylyng at them, and calling for another valiant champion to be sent to hym, that he might kyll hym (sayth he) and declare my force vppon hym. And euen as he sayde so, one of the Romanes, whose name was Porran, stroke hym through with an arrowe at vnwares, and kyled hym. By whose example we may perceyue, It is every mans part chiefly to take heede, that when they ouercome their enimies, they reioyce not ouermuche, nor waxe proude for the matter, for who knoweth what ende they shall haue them selues?

These things doone, the Jewes seing the walles of the temple, and the three walles that

that compassed the towne, to be rased and pulde downe, knowyng also that they had no hope left, nor any thing to trust vnto, they consulted what was best to be doone. There was a great huge house ioyning vpon the side of the temple that king Solomon hadde buylded, of a great height, whose walles also the kinges of the second temple had rased on height, and had decked it with Tymber of Fyre and Cedar trees. The Iewes went and annointed euery where the Cedar timber of the house with brimstone and pitche abundantly. So when the Romanes came agayne to the temple to assault the Iewes, and pursued them vnto that pallace: they entred the pallace after the Iewes (who went out againe another way) and some climbed vp to the batlements of the house, other set vp ladders to scale it. Then reioised they wonderfully, sayeing, The pallace is taken, nowe haue the Iewes no place left to flee vnto for refuge.

Thus when the Romanes had gotten the Palace, and the house was thrung full of them, a certaine Iewe a young man, bowing him selfe desperately to dye, went

The warres of

went and shut by the Palare, and set fyre on the gates befoze anoynted with bym-stone and pyrch. And straightway the side walles of the house, and the whole buyl-dyng began to be on a light fyre, so that the Romanes had no way to escape, because the fyre compassed the house on euery side. The Jewes also stode in harnesse rounde about the house, least any of the Romanes shoulde escape. Wherefoze so many of the Romanes as entred the house, were destroyed with the fyre, which was. xxii. M. menne of warre. Titus hearyng the crye of the Romanes that perished in the fyre, made speede with his menne to come and rescue them, but they coulde not deliuer them out of the fyre, it bzent so vehemently, wherefoze Titus and his weapt very bytterly. The Romanes that were aboue vppon the house, when they sawe theyr maister Titus weepe, and the fyre to be betweene them, that neyther coulde come at oier, they cast them selues downe headlong from the batlementes of the house, whiche was very hygh, and dyed, sayeing, We wyll dye in Titus presence, to gette vs a name thereby.

The

The Iewes kept the gates of the palace: and yf they perceyued any man goe about to escape out of the fyre, or to come downe of the battlementes, then they kylled with theyr swoordes. In that fyre was a certayne noble man of the stocke of kings, whose name was *Longinus*, to whom the Iewes cryed, and flowced hym, sayeing, Come hyther to vs, that thou mayest saue thy lyfe, and not be destroyed: but he durst not goe out at the gate, fearng least the Iewes would kyl hym. Therefore he drew out his sworde, and thrust hym selfe thorow before they faces. An other noble man also was in that fyre, whose name was *Artorius*, who lookyng forth from the top of the house, saw one of his deare friendes by *Titus*, which was called *Lucius*, to whom *Artorius* called, sayeing, My deare friende *Lucius* great on thy armout and come hyther, that I may leape downe vpon thee, and thou mayest receyue me. If I dye, I make thee myne heire: yf thou dye, thy chyldren shall inherite my goodes. Therefore *Lucius* ranne and helde his lappe open at the house side, and *Artorius* leapt downe, and lyght vpon hym with

suche wayght that they both dyed therewith. Titus commaunded the cotennants that they two made before they death to be written upon a swoorde with blood, and they friendship to be noted in the Chronicles of the Romanes, that it might be an example to al men to learne true friendship by. At that tyme therefore the Jewes reuenged them selues meetely well vpon the Romanes. The fire brent tyl it came to the house of Chiskiah kyng of Iehudah, & had almost taken the temple of the Lord: why, the the Romanes seeyng, fledde out of the Towne, and gate them to they tentes, a great part of them beyng destroyed by the crueltie of the Jewes, so that fewe of them remayned. The rest therefore lay styl in they siege round about the towne, saying, We shal not be able to wyne the Towne by the swoorde, but rather we must be faine to dyue them to peeld by fampne, wherefore they compassed it on euery side. In the Towne now had they no victuals left.

THERE was a certayne notable rich Woman at Hierusalem, of a noble house also, whose name was Miriam, her

her dwelling was beyonde Iordane: but when she perceyued the warres to growe more and more in the tyme of *Vaspasian*, she came by with her neyghbours to Hierusalem, brynging with her not only her men seruautes and women seruautes, and all her whole familie: but also her goods and riches, which were very great. When the hunger was greuous at Hierusalem, & the seditious went from house to house to seeke meate, they came also to this womans house, and tooke away from her by force all that euer she had, and lefe her nothyng remayning. By this meanes she was oppressed with very great hunger, so that she wished her selfe out of the worlde, but her tyme was not yet come to dye. Wherefore that she might stave her hunger, and susteyne her lyfe, she beganne to scrape in the chaffe and dust for beastes douring, but coulde fynde none. She had one sonne, and when she sawe the famine waxe greater & greater vpon her, she layd aside al womanhood and mercie, and tooke vpon her an horrible crueltie. For when she hearde her boy weepe and aske for meate, whiche she had not to geue

The warres of

hym, she sayde vnto hym, What shal I
doo my sonne? For the wrath of God hath
enuiromed the whole Citie, in euery
corner thereof famine raigneth: without
the citie the swoorde killeth vp all, within
we stande in feare of the seditious, our eni-
mies preuaile without, in the Towne are
fyes, burnynges, and ruines of houses, fa-
mine, pestilence, spoyling, and destroying,
so that I can not feede thee my sonne.
Nowe therefore my sonne yf I shoulde die
for hunger, to whom shoulde I leaue thee
beyng yet a chylde? I hoped once, that
when thou shouldest come to mans state,
thou shouldest haue susteyned myne
age with meate, drynke, and cloath, and
after when I shoulde dye, to bury me ho-
norable, lyke as I was mynded to bury
thee, if thou shouldest haue died before me.
But nowe my sonne thou art as good as
dead alredy, for I haue no meate to byng
thee vp withal, because of this great fa-
mine & crueltie of the enemies both within
and without. If thou shouldest dye nowe
amongest other, thou shouldest haue no
good nor honorable Combe as I woulde
wyshe thee. Wherefore I haue thought
good

good to chole thee a sepulchre, euen myne
owne body, lest thou shouldest dye, & dogs
eate thee in y^e streets. I wil therfore be thy
grauē, and thou shalt be my foode. And for
that, that yf thou hadst lyued and growen
to mans state, thou oughtest by ryght to
haue nourished me: nowe feede me with
thy fleshe, and with it susteyne myne age,
before that famine deuour thee, and thy
body be consumed. Render therfore vnto
thy mother that which she gaue vnto thee,
for thou camest of her, and thou shalt re-
turne into her. For I wyll bryng thee into
the selfe same shoppe, in the whiche the
breath of lyfe was breathed into thy nose:
thypples: forasmuch as thou art my welbe-
loued sonne, whom I haue loued alwayes
with all my strength, be therfore meate
for thy mother, an ignominie and reproch
to the seditious, that by violence haue
taken away our foode. Wherefore my
sonne heare my voyce, and susteyne my
soule and my lyfe, and goe to the ende that
is determined for thee by my handes,
thy lotte be in the garden of Eden and
Paradise: be thou meate for me, and a
rebuke and shame to the seditious, that

The warres of

they may be compelled to say, Loe a woman hath killed her sonne, and hath eaten hym. So when she had thus spoken to her sonne, she tooke the chylde, and turning her face away lest she shoulde see hym dye, she kyled hym with a sword, and after cut his body into certayne peeces, whereof some she roasted, some she sodde: and when she had eaten of them, she layde by the rest to keepe. The saour of the fleshe roasted when it came out into the streetes to the people, they sayde one to another: see here is a smel of rost meate. Which thing came to y^e knowledge of the seditious at length, who went into the house of the woman, and spake roughly vnto her, Why shouldest thou haue meate to lyue with, and we dye for hunger? The woman made them answere, and sayde vnto them, Be not displeased, I beseeche you, with your handemade for this, for you shall see I haue reserued part for you. Sye you downe therefore, and I wyl byng it you, that ye may tast thereof, for it is very good meate. And by and by she layde the table, and set before them part of the chylde's fleshe, saying, Eat I pray you, here

here is a chyldes hande, see here his foote
and other partes, and neuer report that it
is any other womans child but mine owne
only sonne that ye knewe with me, hym I
bare, and also haue eaten part, and part I
haue kept for you. Whiche when she had
spoken, she burst out, and weapt, sayeing,
Oh my sonne, my sonne, how sweete wast
thou to me whyles thou yet lyuedst, and
nowe at thy death also thou art sweeter to
me then hony. For thou hast not onely
fedde me in this most greuous famine,
but thou hast defended me from the wrath
of the seditious, wherewith they were in-
censed towarde me, when the smell of
the meate brought them into my house.
Nowe therefore are they become my
freendes, for they sit at my table, and I
haue made them a feast with thy fleshe. Af-
ter she turned her to the seditious, and bad
them eate, and satisfie them selues: for why
(sayth she) shoulde ye abhorre my meate
whiche I haue set before you? I haue sa-
tisfied mee selfe therewith, why therefore
doo you not eate of the fleshe of my sonne?
Taste and see how sweete my sonnes flesh
is, I dare say ye wyl say it is good meate.

The warres of

What needeth pitie? Dought ye to be more moued therewith then a woman? If ye wyl in no wyse eate of the sacrifice of my sonne, when as I haue eaten thereof mee selfe: Chal not this be a shame for you, that I shoulde haue a better hart and greater courage then you? Beholde, I haue prepared a fayre table for you, most valiant men, why eate ye not? Is it not a good feast that I haue drest for you? and it was your wyl that I shoulde make you this feast. It had been my part rather to haue been moued with pitie of my sonne, then yours: and howe chaunceth it therefore that ye are more mercifull then I? Are not ye they that spoyled my house, and left me no kinde of foode for me and my sonne? Are not ye they that constrayned me to make you this feaste, notwithstanding the great hunger that I haue? Why then eate ye not thereof, when as ye were the authors & the causers that I dyd this deede? The Iewes hearyng this matter, were woonderfully smitten into sadnesse: yea euen the gouernours of the seditious began to stoupe when they heard of this, so that they all in a maner despyed death, they

they were so amazed at this horrible acte. Many therefore of the common people stale out in the nyght foorth of Hierusalem with all their substaunce, to the Romanes campe, and shewed *Titus* of this, who wept thereat, and was sorpy for the matter exceedyngly, holdyng by his handes to heauen, and cryng, Thou *Lorde God* of the worlde, *God* of this house, to whom all secretes are knowen, whiche also knowest my hart, that I came not agaynst this Cite as desirous of warres, but rather of peace, whiche I euer offered them, but yet the citizins thereof euermore refused it, although I oftentymes entreated them: And when they destroyed one another by their ciuill dissention, I woulde haue deliuered them, but I founde them alwayes lyke most fierce and cruel beastes, nothing sparyng them selues. And this mischiese is come nowe so farre, that a woman hath eaten her owne fleshe, being driuen thereunto by most extreame necessitie. I haue hearde, and my forefathers haue tolde me all the power that thou hast exercised in tymes past towards them and their fathers, howe thy name dwelle

G g b amongst

The warres of

amongst them. For thou broughtest them out of Egypt with a strong hande, and a stretched forth arme out of the house of bondage, to whom also thou diuidedst the sea, leddest them through it drye, and drownedst their enemies in the water: After conductedst thy people thorow the wilderness, & feddest them with bread from heauen, thou causedst Quayles to flee vnto them, and broughtest out water out of the rocke for them. At length, thou broughtest them into this holy land by great and terrible myracles and woonders. For thou driedst vp the waters of Iordane, & madeest them stande as it were on a heape, tyl they were passed ouer. Thou causedst the Sunne and the Moone also to stay their course for thy peoples sake, tyl they might vanquish their enemies. Thou wouldest also that thy name shoulde dwel amongst them, and thou gauest them this citie by inheritance. Some of them thou choosedst for thee selfe to be Prophetes, whiche myght correct thy people, teache them, and leade them in thy ryght way, to geue them warnyng of miseries folowynge, that they myght take heed of them selues, and beware

beware of them. Thou stirredst by wyse men amongst them, to the entent Israel myght knowe what were to be doone. Moreouer, thou diddest choole of them priestes to serue thee, and to blesse thy people Israel. Certayne godly men of them also thou drewest vnto thee, & in a fierie Chariote thou carpedst them by into heauen. Thou smotest the tentes of the kynge of Assur, and kyledst in them. 185. Amenne. These and dyuers other thynges haue I learned of my forefathers: yea, and Ioseph the priest, a very wise man, hath told me a great part of the same. And nowe Lorde GOD, this people whiche I haue striuen agaynst, I woulde haue sayde they had trusted in thee: but thou seest they trust not in thy sayng health, but in theyr owne swoorde. Thou seest also howe proude they be, notwithstanding thy terrible signes and woonders wherewith thou hast fought on my side agaynst them, whiche they wyll not acknowledge. They say, there is no man can byng vs vnder, because the Lorde our God wyll helpe vs, yea although we be wicked: for as muche as for our sakes he rained bread
downe

The warres of

downe from heauen, diuided the Sea,
brought out waters forth of the harde
rocke, and stayed the courses of the sunne,
and all for vs. But they consyder not that
thou shewdest those signes to their fathers
for their righteousnesse sake, and these for
their wickednesse thou hast stroken in our
warres, to make their lande desolate, and
to lay wast their cities, because of the mul-
titude of their transgressions, and howe
thou hast consumed them with swoord, pe-
silence, and famine, that they are fayne to
eate the fleshe of their children. And yet for
all this, they can not fynde in their hartes
to humble them selues before thee, nor to
acknowledge thy hande to haue been vpon
them for their wicked workes. I also
haue not been very earnest vpon them,
but haue assaulted them ever gently. If
so be it thou wylt not delyuer them into
my handes, I wyl geat me hence from
these most wycked men, and flee away
to saue my lyfe, lest I also perishe in
their synnes, when thou shalt ouerthrowe
them, as thou dydest ouerthrowe *Sedom &
Amora*. Therefore, loe, I wyl geat me
out of their lande with speede, lest we be
destroyed

destroyed with them , for our eyes do see
Sodom that was overthrowen in theyr borders.
Yea, but this hardeneth theyr hartes
also lyke iron, that they say, why shoulde
we not be lyke to our fathers in crueltie?
For our foresather *Abraham*, when as he
had but one onely sonne, he went to sacrifice
hym to the Lorde, whom in dedde I
doe not reprehende for this fact: for why?
I knowe not the mysterie thereof , albeit
I marueyle howe he hadde no pitie on his
sonne. I haue hearde also of a certayne
kpng of theys , who the same day he set
forwarde to the warres, made a vowe to
God that he woulde offer a sacrifice, yf he
shoulde haue good successe in his warres,
and when he returned from the warres, he
offered to God his onely daughter, and so
performed his vowe that he had vowed
vnto God. And hereby I knowe they are
men of a stubberne spirite: for whatsoeuer
it geueth them in theyr heades to doe, that
they thinke must needes be done, and they
are a naughtie people , and most heynous
sinners. Wherefore, except thou wylt deli-
uer the to me, I will geue ouer the warres,
for I wyl not be slayne with them with-
out

The waïres of

out al indgement. When Titus had sayd
al these thinges, he commaunded to bring
an iron ramme, and to bend it agaynst the
newe wall which the seditious had rayfed,
that they myght batter the wall, and cast it
downe. Then came forth many of the
nobles of the seditious vnto Titus, & made
peace with him, whom he placed amongst
his chiefe men.

Shortly after, the Romanes set a fyre a
certayne gate of the Temple, that was
shut, whose doore was couered ouer with
syluer: and whyle the cyrber of it burne,
the syluer melted and ran vpon the ground.
So when the gate was open, there appea-
red the way whiche goeth to the Sanctum
sanctorum, or holpest of al. Assoone as Ti-
tus sawe it, he honoured it with great reue-
rence, and forbad his people that no man
should come nygh it, sayeing, Take heede
ye meddle not with this house, tyl we take
further deliberation what is to be doone in
the matter. Therfore he commaunded
proclamation to be made throughout all
his campe, in this wyse. Whosoever com-
meth nye this sanctuarie, shal suffer death
for it. He appointed also a strong band of
men

men to keepe the temple , that were not
suspended and unhalowed by any of his.
But his Princes and Captaynes answered
hym, saying, Unlesse this house be set
a fyre, thou shalt neuer subdue this people,
forasmuche as to saue it , they wote them
selues to dye . Notwithstandyng Titus
would not hearken to theyr counsaile in
this matter, but appoynted of his souldi-
ers and suche Iewes as had made peace
with hym, to keepe warde, geuing them
charge to keepe the temple and *Sanctum
sanctorum*, lest it should be polluted, tyl they
had consulted vpon the matter. The sediti-
ous Iewes that remayned in Ierusalem,
seepng the Romanes departed from the
temple, and leauyng the warres there be-
hynde them, they ranne vpon them with
theyr swoordes drawne, and slue them vp
cleane, lettyng neuer a man scape. Which
Titus hearing of, he brought his whole ar-
mie thither agaynst the seditious, and kyl-
led many of them , the rest fledde to the
mount Sion. The next day the Romanes
set fire vpon the *Sanctum sanctorum*, laying
wood to the doores that were couered ouer
with golde , and then set fire in them.

The warres of

Italy

So after the gold was hotte, and the tymber of the gates was once brent, the house of the *Sanctum sanctorum* was open (that all men myght see it) the .ix. day of the fifth moneth, which was the very same day that it was opened also in the tyme of the *Caldeis*. The Romanes therefore, when they had gotten that doore of the *Sanctum sanctorum* once open, and had entred into it, they made great ioy, and gaue a great shout, whyles the *Sanctum sanctorum* was a fyre : which when *Titus* sawe, he made great speede to quenche the fyre, and to saue the *Sanctum sanctorum*, but he coulde not doo it, there dyd so many see it a fyre in so many places. *Titus* therfore cryed vnto them, that they shoulde not doo so : but they would not heare hym. For lyke as a vehement floodde of water breaketh all thynges, and dyueth them downe before it : euen so with a furious violence the Gentyles rushed vppon the Temple of the Lorde, the fyre flaming nowe and then out of measure. Thus *Titus* cryed vppon them in vayne, wherefore when *Titus* sawe he coulde not refrayne the people from the *Sanctum sanctorum*

sanctorum with wordes, he drew out his
 sword, blamyng the Captaynes of his
 owne people, and the other that were not
 Romanes, he kyled them, for they in time
 past were more wont to spoyle the Tem-
 ple, neuer thelesse he coulde not stay them,
 nor put them backe. He cryed styll vppon
 them notwithstanding, tyll he was so
 hoarse that he could crye no longer. The
 priestes which were in the *Sanctum sanctorum*,
 withstood the Romanes stoutly,
 tyll they were no more able to lift by their
 handes agaynst them. Wherefore when
 the Priestes sawe there was none other
 safegarde left, they lept into the fyre, and
 diuers other Iewes with them, that had
 hyd them selues in the *Sanctum sanctorum*,
 and so were all bzent togeather: for they
 sayde, what shoulde we lyue any longer,
 now that the Temple is bzent? Titus ceas-
 ed not to strike the people, to chase them
 from the temple, that they shoulde not sinne
 agaynst the *Sanctum sanctorum*, but no
 man woulde obey hym, for they were
 many that spoyled the Temple. Titus
 therefore beyng so weerie, that at his
 strength fayled hym, he fel downe vpon
 the i

The warres of

pon the grounde . So when he sawe he
prevailed nothing with his crying, he left
of forbidding them . After that the house
of the *Sanctum sanctorum* was brent, Titus
rose and entered into it , and sawe the
glory and magnificence thereof, and beleev-
ued that it was the house of the Lorde, for
as yet the fire had not utterly consumed al,
so that he sayd, Now I wel perceyue, that
this is none other then the house of God,
and the dwelling of the God of heauens,
neither was it for nought that the Jewes
stoode so earnestly in the defence thereof,
nor the Gentyles also dyd not without a
cause sende golde and silver to this temple,
from the farther partes of the worlde. For
great is the glory of this Temple , and it
farre passeth the Temple of the Romans,
and all the Temples of the Gentiles that
ever I sawe. The God of heauen, whiche
is the God of this house, take vengeance
of the seditious , whose mischeuous and
heynous deedes haue brought this euill
vppon it. The seditious that yet remay-
ned at Ierusalem , seeing the *Sanctum
sanctorum* to be burnt , they set the rest
of the temple a fyre themselves , and all
the

the houses also that were fylled full of treasure, and all kynde of precious Jewels. And where they knew there was yet some bycuals left, they set it a fyre also, lest the Romanes should haue any commoditie by it, saying, Now that the *Sanctum sanctorum* is wasted, what shoulde we lyue any longer, and then what neede haue we of any other buildinges or houses? After this, the Romanes quenched the fyre, and set vp theyr idols and images in the temple, and offered burnt offerings vnto them, blaspheming, rayling, and mocking at the Jewes and theyr lawes in the presence of theyr idols.

ABOUT that tyme was there a certayne Jewe that prophesied a lye vnto the seditious that remayned yet at Hierusalem, bydding them to playe the men, and resist their enemies: for now (saith he) shal the Temple be buylded by it selfe without mans hande, that **G D** may declare his power vnto the Romanes, whiche nowe glozy in them selues that they haue ouercome the Jewes. Therefore if ye wyll fyght stoutly agaynst the

If it Romanes,

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Romanes, this day shall the Temple be
buiPd by it selfe. Wherefore the seditious
set vppon the Romanes, and slue many of
them. So the Romanes enkyndled with
yre, handled the people cruelly, kylling
them lyke sheepe, where they had fauou-
red them hitherto. All these thynges hap-
pened vnto the people, because they gaue
credite to the false prophete, and marked
not the signes that appeared at Hieru-
salem. For the yere next before the com-
ming of *Vaspasian*, there was seene a star
ouer the Temple, so bryght, as though a
man had had many drawen swordes in his
hande at once. And at the same time as the
starre appeared in the tyme of the solemne
feast called *Passach*, that whole nyght the
Temple was as lyght and as cleare, as
though it had been mydday, and it continu-
ed so by the space of seuen dayes of
the feast. The men of vnderstandyng
in Israel knew well yenough, that this
was an euill signe, but the rest of the
people interpreted it in good part. The
very same tyme also, they brought a
heyffer for a burnt offering, whiche
when she was feld and stricken downe
that

Easter

that they myght dresse her, she valued a lambe. This myracle (they sayd) likewise made for them, and pretended good. As also this that foloweth, they interpreted to good. There was a certayne gate that was called the East gate, a great and woonderous heaute gate, that was neuer opened nor shutte, but twentie men had yenough to doo about it, the creaking of the gimmes and hookes whereof myght be hearde a farre off. This gate was founde open without any mans helpe, and they coulde not shutte it, till a great number assembled and ioyned their strength together. After this, there was seene ouer the temple, and the *Sanctum sanctorum*, by the space of a whole nyght, a face of a man woonderfull tyrrible. There appeared also at that tyme fierie chariotes and horsemen, and great beastes in the skye, coming nigh to Hierusalem, and al the land of Iuda. In the feast also of weekes, the priestes hearde a man walkyng in the temple, and sayeing with a great and a woonderfull terrible base voyce: Come, let vs goe away out of this temple, and get vs hence: But specially there was

The warres of

one passing all these. A certayne man in the citie, of a base and lowe degree, whose name was Iehosua, the sonne of Chananiahu, beganne to crye vpon the feast of the tabernacles with a loude voyce on this wyle. A voyce from the East, a voyce from the west, a voyce from the foure windes of the heauens, a voyce against Hierusalem, a voyce against the temple, a voyce against the bridegrome, a voyce against the bryde, and a voyce against the whole people. Thus he cryed verpoken, so that the citizens of Hierusalem hated him, and said to hym, What cryest thou alwayes this crye? But the gouernour that then was in the citie, forbade the citizens to say any thyng to him, supposing him to be besides hym selfe, and madde. Therefore he neuer left crying for the space of foure yeeres, tyll the warres beganne, saying, Wo to Hierusalem, and to the sanctuarie thereof. When the warres were once begun, and the towne besieged, it foruned as he wandered about vpon the walles crying after his olde maner, he addyng this, Wo vnto mee selfe: and with that a stone came out of an engine from the campe,

eampe, and smit out his braynes. At that
 tyme also there was a wytyng founde,
 grauen in a stone of old, which the Jewes
 read: the woordes were these. *What tyme
 the byldyng of the temple shalbe brought to
 foure square, then it shalbe destroyed. Nowe
 when the Antochia was taken and raled
 by the Romanes, and the walles of the
 temple were all broken, the Jewes ma-
 king speede to repayre the ruines and dela-
 pidations, without any remembraunce of
 this scripture, they made the temple foure
 square. Besides this, there was a scripture
 found in the wall of the Sanctum sanctorum
 on this wyse,* *When the whole building of the temple shal-
 be foure square, then shal a king raigne ouer
 Israel, and that king and ruler shall raigne
 ouer al the lande of Israel.*

Some interpreted this vpon the kyng
 of Israel. But the Priestes sayde, It
 is the kyng or ruler of the Romanes.
 The whole armie of the Romanes be-
 ing nowe commed into the temple, and
 the Jewes also fledde to the mount
 Sion: the Romanes set vp their idols
 in the temple of the Lorde, and
 offered

The warres of

offer sacrifice vnto them, blaspheming
and rayling at the Iewes and their God.
At that time there came downe to the Ro-
manes, a litle boy of the priestes from the
mount Sion, whiche went to a captayne
of the Romanes that was keeper of the
temple, and despyed him to geue him some
water to drynke. He tooke pite of the boy,
& had geue him water. The boy taking the
vessel that the water was in, first dranke
hym selfe, then ranne away with the
rest. The captayne ranne after him
hym selfe, but he woulde not ouertake
hym, of a purpose, because he was deli-
ted with the boyes dooynge, wherefore
he let hym goe for the nonce: so he gate
vp to the priestes, and gaue them drinke.
On a tyme when the Romanes were
at their sacrifice in the pr. sence of Titus
their Lorde, certayne of the priestes
came and besought Titus, that he woulde
not kyll them. To whom Titus made
answere, Why doo ye wyshe to lyue
nowe, and not rather to dye with your
brethren that haue abidden death for the
Gods sake of this house? Then Titus
commaunded his men to kyll them, and
so

so dyed they. After Schimeon and Iehochanan sent embassadours to Titus to require peace: to whom Titus made answer in this wyse, We aske this thing to late, and howe commeth it to passe that ye now entreate for your lynes, when that of so great a number of people, ye haue lefte none saue a very fewe. When as also ye haue wasted all thynges most cruelly and desperately: Howe after all these your mischeuous actes, ye require peace, which ye woulde neuer receyue of me, although I desired you neuer so ofte. For it pittied me to see your people, some to be vexed with hunger, and some to be cast out of the Citie without any buriall. But ye hardened your neckes, and woulde neuer admit any peace, tyll all the people were destroyed. Therefore Titus reprehended them with many other wordes, saying vnto them, Tell me you seditious, you wicked and sinfull persons, haue not you slayne the people of the Lorde: you sette his house on fyre, you brought vppon this Citie all this mischiese. Howe can you therefore perswade your selues, or presume to desire the safegarde of your
lives?

lyues: and why wyll ye lyue alone of
 all the Sages, ryghteous, innocent,
 godly, and holy menne, whom ye
 haue slayne without any mercie: Howe
 may I commit this, not to be auenged of
 you, that haue done me so much mischief:
 We desire lyfe, and yet perseuer and con-
 tinue in your malice styll, holdyng your
 swoordes in your handes, and beynge in
 armes, notwithstanding, ye entreate me to
 saue your lyues. Haue we not nowe taken
 the citie, and also the temple, and the *San-
 ctum sanctorum*: haue we not burnt it with
 fire: What is there left for you to put any
 hope in: and what loke ye for to remayne:
 Wherefore cast away your swoordes, and
 lay away your armour, and then come
 vnto me and entreate me, and then shall
 I knowe what I haue to doo, peraduen-
 ture I shalbe gracious vnto you, and
 pardon you your lyues. The captaynes
 of the seditious, Schimeon and Jeho-
 chanan made aunswere to Titus, We
 haue sworne by the Lorde our God, who
 is God of heauen and earth, that we wyll
 neuer beare thy yoke, nor serue thee, nor
 make any peace with thee, to be subiect

vnto

unto thee. Nowe therefore yf it be thy pleasure to shewe vs mercie, suffer vs to goe out of the citie, and we wyl take our iourney into the wilderness: whiche yf thou wylt graunt vs, we wyl report that we haue found fauour at thy hand: yf not, we wyl remayne in this place to see what we shall determine, and what maner of death we wyl dye.

When Titus heard this, he was wonderfully wrath, and sayde, Remayneth the pride of your hartes, and the hardnesse of your neckes yet with you still, although ye be taken: yet dare ye be so bolde to say, we haue sworne that we wyl not beare thy yoke: Yea, ye haue sworne vnto death, for ye haue despised lyfe, when as your citie is manne, the house of the *Sanctum sanctorum* is burnt, and no refuge is left you.

Wherewith then can ye put away your ignominie and shame, and what is your hope yf a man myght aske? Then gaue Titus commaundement to the Romanes, that they shoulde not omitte any oportunitie to sette vpon the sedicious, and by one meanes or other to destroy Schimeon and Iechobanan.

The warres of

bochanan. There was at that time a certayne man of the kinges blood, whose name was *Sarach*, he accompanied with al his brethren and sonnes that were there with him of the kinges blood, came downe from the mount *Sion* to *Titus*, who receiued them honourably, and gently ordered them.

When *Iebochanan* and *Schimeon* vnderstoode that *Sarach* and the rest were gone, and hadde yelded them to *Titus*: they went and set fyre vppon all that was in the kinges palace, that the *Romanes* shoulde haue no commoditie thereby.

From thence they went to the temple, where they founde certayne noble men and captaynes, whom *Titus* hadde put in auctoritie about the temple, of whom thre were chiefe: one captayne of the horsemen, the seconde of the charrettes, and the thyrde of the footemen, hym they kyled, and tooke his companion aloue. This besought them that had taken hym, that he myght be brought to *Schimeon* theyr captayne:
let

let hym (sayth he) doo with me as he lyst,
and in this one thyng let me fynde fauour
at your handes. They agreed and brought
hym to Schimeon, who commaunded his
seruautes, as soone as he was come, to
slea hym. But whyle he that was appoy-
ned to this busynesse made delay, and kil-
led hym not by and by, he whyppt downe of
the hyll, escaped, and came to Titus, who
commaunded hym out of his syght, beyng
wroth with hym, that he had not fought
vnto death, rather then to be taken quicke.
But with the Iewes was he woonder-
fully displeased, that they had so dis-
pitefully ordered his menne: wherefore
he commaunded to kyll all the Iewes, as
many as could be founde in the streetes
of the Citie, whom he would haue spa-
red before, and caused proclamation to
be made throughout all his campe for
theyr safetie. Then dyed many of the
Iewes, so that every place was full of
dead bodyes. The men of warre of the
Edomites whiche were with Schime-
on, perceyving howe the matter went,
they sent Embassadours to Titus, to desire
peace, and to saue theyr lyues: which
when

The warres of

When it came to Schimeon's eare, he went
vnto them, and slue the chiefe of them, and
theyr noble men: the rest of the people of
the Edomites fledde vnto Titus. From
that tyme forth, Titus commaunded his
men to vse no more crueltie vppon the
Iewes. Soone after fledde Iehochanan
and Schimeon, and hvd them selues in cer-
tayne caues. The rest of the chiefe men of
the Iewes that were with them, seeing
them now to be fled, came downe from the
mount vnto Titus, & fel downe vpon theyr
face before hym vppon the ground, whom
Titus receyued gently. As for the sedi-
tious that were with Schimeon and Ie-
hochanan, they fought tyll they all dy-
ed togeather. Then came forth vnto
Titus one Iosua a Priest, sonne of Schaf-
tai the hygh Priest, bryngyng with hym
two candlestickes of golde whiche were
in the sanctuarie, and the tables of golde,
with other vesselles of syluer and golde,
and also the holy vestures decked with
golde and precious stones, all those he
gaue vnto Titus: who made hym chiefe
Priest ouer them that remayned, next
vnto Ioseph the Priest: for Titus gaue
Ioseph

Joseph authoritie alwel ouer the priestes
and Levites, as ouer the whole people of
the Iewes. Then was Gorion the father of
Joseph that writ this Historie, brought
out of the prison with his wyfe and chyl-
dren, among whom was one Bonian, Jo-
sephe's younger brother, he was a very
wyse and godly priest, by whom GOD
bestowed many benefites vpon the Israe-
lites. For Titus left hym at Hierusalem,
and tooke hym not with hym, as he did Jo-
seph. Iosephe's father lyued after the citie
was taken. 20. monethes, and died. They
tooke then also one Phineas a Priest,
who was Keeper of the Treasure house,
he betrayed and detected to the Ro-
manes all the treasures of the Priestes,
and theyr Vestmentes: he gaue also
vnto Titus a moste precious Dyle, with
sweete odours and perfumes, and
garmentes also of purple, whiche the
Kynge of the seconde Temple hadde
geuen. Wherefore both this Phineas
and Iosua whom we mentioned afore,
transgressed the couenaunt of the Lorde,
and offended GOD, in that they deliue-
red his ieweltes to the enimies of his
people,

The warres of

people, whiche they ought not to haue doone, but rather to haue dyed for the glory of the Lorde, as the other Priestes did, which cast them selues into the fyre. Thus was the citie of Hierusalem taken, with all the precious thynges that were therein: and Titus went by to the mount Sion, tooke it, and rased the walles thereof. Up-pon a thre dayes after, Iehochanan, sore vext with hunger, left his place where he lurked, and came to Titus, fel downe afore him, and kissed his feete, saying, Saue me, O Lorde kyng. Titus commaunded hym to be fettered with iron chaynes, and when he had caused hym to be carryed about the campe so bounde, and to be mocked of all men by the space of seuen dayes, he commaunded to hang hym, and so gate he a iust ende and fyt reward for his crueltie. Afterward came Schimeon also forth of his Denne, being dri-uen with famine, he hadde put on kyngly apparrell, and shewed hym selfe a farre of to the Romane hoast: who seeyng hym, were a frayde to goe to hym, but he called vnto them, and aske for some captayne. Then one came forth and sayde vnto
Schimeon,

Schimeon, tel me who thou art, and I wyl
 not kpl thee : Schimeon answered therefore,
 and tolde hym, I am Schimeon that sedi-
 tious Captaine of the Iewes, which haue
 made you so muche adoo, nowe I beseeche
 thee shewe me so much fauour as to bypnyng
 me to Titus thy maister : whiche he dyd.
 Titus therefore when he sawe Schimeon, he
 commaunded hym to be fast bound, and to
 be led about the whole host, that he might
 be deluded and mockt. Afterward he was
 put to a sore death : fyrste his head was
 stricken of, then he was cut in many pee-
 ces, and cast vnto dogges. So he dyed an
 abhominable death, being punished for his
 iniquitie.

THE number of the Iewes, aswel
 Citizens as other, that came vnto
 that feast to Hierusalem, whiche were
 slayne partly by the Romanes, partly
 by the seditious, durpnyng the whole tyme
 of these warres, was knowne to be a le-
 uen hundred thousande, belydes them
 whose number was not knowen : Oncely
 they were counted whiche were slayne
 and buryed. Belydes them, they also
 were

The warres of

were not reckened, that after the death of Iebocbanan and Schimeon, dyed with Eleasar the sonne of Anani the Priest. They that were led prisoners by Titus to Rome, were sixteene thousande men. Titus therefore with Ioseph, went to Rome, leauyng Bonian, Iosephes brother at Hierusalem, who was appoynted the chiefe Priest of them that abode there : for that dyd Ioseph request of Titus, whiche he perfourmed. The seditious were all slayne in that battayle, which they tooke in hand for the peoples sake, and the Temple of the Lord. They also that Titus toke prisoners, were put to vyle deathes. For he reserued many to be mockyng stockes in euery citie where he passed by in the way to Rome, and in euery towne he commaunded some to be brought forth and cast vnto the Lions, tyl they were all consumed.

THERE were certaine people at that tyme dwellyng amongst the mountaynes of Arat, that were called Alanites, whose power Alexander kyng of Macedonia fearyng, closed them in on euery syde. This people although they had

had no knowledge of the vse of iron nor armour, yet this was theyr maner : that one of them with a great pole burnt a litle at the end, woulde put to flight a hundred good souldiours, were they neuer so well appoynted and armed. Untyl this yeere they were alwayes shut in : but now being oppressed with a great dearth and famine throughout al theyr lande, they sent Embassadours to the people of Hurkan theyr neyghbours, requyring them that they woulde open the straighes of the mountaynes, that they might come forth with theyr wyues and chyldren to seeke them foode. The Hurkans graunted theyr requestes, and opened them the entraunces of the mountaynes. So they came forth wanderyng here and there, and spoyling diuers countreyes, tyl at length they tooke theyr iourney towarde the mountaynes of the lande of Madai, where they founde horses, namely in the desart of Madai, amongst the people of Arac. They gate those horses, lept vpon them, and entred the lande of Madai. The president or ruler of the countrey hearyng thereof, fledde vnto the hyghest hylles,

The warres of

leauyng his wyfe and chyldren behynde hym for haste, he was so afrayde of the Alanites, knowyng theyr valyauntnesse. Strayght way he sent to them Embassadors to make peace with them, and he woulde let them haue victuals, vppon this condition, that they shoulde not spoyle his countrey. They made answere, If so be it he woulde keepe them, and let them haue foode for the space of one moneth, tyl the corne in theyr owne countrey were ripe, they woulde returne home agayne at the monethes ende. For we desyre not (say they) thy golde or syluer, being men separated from all entercourse and traffique with other people, nor any thyng els then foode we seeke not. This theyr request the ruler graunted them, and let them haue a certayne grayne called Mil, sodden with one kynde of fleshe or other. The number of them was seven thousande a hundred and fiftie, and fiewethousand, a hundred and fourtie persons. When the moneth was ended, and the Alanites vnderstoode the corne in theyr owne countrey was ripe, they departed out of the lande of Madai, accor dyng as they

they had swoyne, and returned towarde their owne countrey. And as they were a goyng homewarde, *Mithridates* kyng of *Ararat* came agaynst them to annoy them, mynding to dypue them from his coastes, lest they should waste his countrey. Therefore whyle they passed through his countrey goyng towarde their owne, *Mithridates* made warre vpon them, but his men were beaten downe by the *Alanites*, lyke as *Camelles* fall vpon the ground when a strong man treades them downe. Then one of the young men of the *Alanites* in despite put a rope about *Mithridates* neck, and dreyne him after hym, vnto his great shame. *Mithridates* gate out his swoorde, and cut a sunder the rope and fledde. To whom the *Alanites* looking backe, sayde, Goe thy way, geate thee home, and mouue no more warre vppon vs hereafter, for we were not mynded to waste thy lande, nor yet to kyll thy people. For if we had euer entented it, could we not haue done it long ago, when as nothing is betwixt vs & you, but the mountaynes of *Ararat*? But we were of this mynde, that we should greatly offende to kyll men of our owne shape.

The warres of

and Iykenesse. See nowe howe *Alexander*,
whiche went about to subdue the whole
earth, and to declare his power, closed vs
by within our lande: why? because he was
a frayne we shoulde come out vpon hym.
But we laught him to scorne when he dyd
it. If we had lysted, we coulde haue letted
hym from shutting vs in, and to make no
peace with hym: but we forced not of his
doynge. For it is our custome to keepe
vs within our countrey, we seeke none o-
ther lande, when as our owne lande is bet-
ter then any other. It pleased vs well that
he enclosed vs, that the cruell wyld beastes
whiche are in the mountaynes of Ararat
coulde haue no passage to vs. The cause
why we came out nowe, was nothyng els,
then that we were greued with a great
dearth: and we determined to be no lon-
ger from home, then tyll our owne frutes
were ripe, & then to returne, as you see we
do. If we had been minded to winne your
land, had we not ben able vtterly to haue o-
uercome you, & to haue gotten the domini-
on ouer you: but neither ye nor your coun-
trei did euer delite vs greatly, for our ma-
ners differ far from yours. Behold þ kyng
of

of *Madai*, when he had kept vs for a moneth, we dyd hym no harme, we are not wont to hurt men as ye are, that can not be content with your owne state, but must encroche vppon other mens inheritaunce. Nowe therefore goe and returne to your owne countrey, and so wyll we to ours, without dooing you any more harme: wherefore ye neede not be afrayde of vs. So the *Alanites* went home to their owne countreys, hauing slayne of *Mithridates* people three hundred thousande men, and neuer a one of theyr owne was kyled. *Titus* hearyng of this, was desirous to goe vnto them, to let them vnderstande his valiauntnesse: but he coulde not compass it, because all his best menne were spent in y^e warres at *Hierusalem*. Wherefore he determined to returne to Rome, after he had taken *Hierusalem*, where he abode as yet besides y^e *Antochia*. There he had intelligence that diuers of the Iewes were geathered together, with whom was *Eleasar* the sonne of *Anani* the priest, who durynge the siege, fled vnto a certayne holde, called *Mezira*, wherevpon many of the Iewes resorted to hym.

The warres of

Titus hearing this, that many had ioyned them selues to *Eleasar*, fearing lest after his departure, *Eleasar* might frō thence make a rode, and take *Jerusalem*, and so kyll vp all the Romanes, whiche shoulde be no small damage to the *Romane Empire*. Wherefore he made out agaynst him, and sent thither one *Silcham* a noble man of *Rome*, with a great host to besiege *Mezira*, but he could not geat it. Wherefore he sent vnto *Titus* for an iron ramme, to batter the walles withall. Which after he had receyued, he beat downe the walles of *Mezira* therewith. The *Jewes* seeing that, rayled a great countermure within of wood and timber, which the Romanes set fire in, and burnt. After that, they assaulted the towne from morning til night, at what time the Romanes left of, supposing they were not able to preuaile against *Eleasars* defence in the darke.

L *Leasar* in the meane season called an assemblee of all the cheife men of the *Jewes* that were with hym, and sayde vnto them in this wyse. Come hyther ye seede of *Abraham*, and kingly priesthood, whiche haue vntyll this day euer preuailed

led agaynst the enemies of God: Let vs
heare your aduise what is best to be done
agaynst this multitude that is cummen
vppon vs at vnwares. We see that at this
time chiefly it becommeth vs to folow the
courage and valiauntnesse of our forefa-
thers, wherewith they were in tyme past
indued. Consyder mozeouer, that euery
thyng hath his ende, and there are some
tymes in warres, when as men are wont
to folow y^e pursute, some time to flee from
the same whom they pursued, and to hum-
ble them selues befoze them. And it is no
shame to be humbled and disgraced, when as
all thynges haue their determinate ende. Al-
beit who so is of a haue courage, he must
so establishe his hart, that he quaille not
with feare, then shall he be deemed a val-
aunt man: If ye therefore be of that cou-
rage that ye feare not death, then wyll I
call you valiaunt men, & woorthily: Con-
sider the fortitude of Abraham our father,
and the facte that he dyd: for hauyng but
one onely sonne, whom Sara bare vnto
hym in her age, he neuer staggered nor
stayed at it to offer him vp to the Lorde
God for a burnt offeryng: For he thought

The warres of

not that he shoulde kyll hym, but perswaded hym selfe most certaynely, that he shoulde promote hym to the lyfe and lyghe of the Lorde, forasmuche as for the loue of God, & at his commaundement, he shoulde haue kyled him. May the thing that Ioschiabu the iust kyng dyd, who setting at nought this wretched lyfe, and aspiring to everlastyng felicitie, would not auoyde the ieopardie of his lyfe, when as he myghe haue done it. For although Pharo Necho sayd he came not agaynst him, but against the king of the Chaldees, yet would not Ioschiabu heare hym, but rather proceeding agaynst Pharo in armes, was slaine in the batayle, and went vnto that great light in the garden of Paradise, whiche is the lot and enheritaunce of the iust. We knowe that in this worlde no man receyuethe the rewarde of his righteousnesse, but it is layde vp for hym in the other worlde: where he shall reape the fruite of his righteousness, yf he hath sowne in this worlde. Neyther dooth long lyfe in this worlde profite a man to the obteynyng of everlastyng blisse, except he worke righteousness, & leade his soule forth of darknesse,
into

into lyght: lyke as contrary wyse, shortnesse of lyfe hyndreth no man from euerlasting happinesse, yf so be it his soule haue no defect in those thinges that pertayne to the world to come. For *Abel*, which was slayne of his brother, liued no long life: yet when he had ended it, he obteyned euerlasting rest: But *Cain*, that liued long in this worlde, was a wonderer and a runnagate in this earth, and after this lyfe, went to perpetuall miserie. Nowe therefore my brethren, yf we also shall lyue any longer, our lyfe shalbe a miserable lyfe, and our dayes, dayes of vanitie and trauayle: yea, our soule as long as it shall remayne in this body, it shalbe tossed with great tribulation: but yf it once goe forth, then shall it reioyce, and neuer be afrayde. And all the dayes that it is in the body, it neuer synneth weepynge and mourning: for it is the spirite of lyfe, whiche is hedged in within the body, synnowes, bones, and other members, none other wyse then yf it were bounde with chaynes. The spirite is also that whiche quickneth the fleshe, that is taken of the dust of the earth, for fleshe can
not

The warres of

not quicken the spirite. Besides this, the spirite is that whiche obserueth and marketh the fleshe, and searcheth the woorkes thereof, so long as it is in the body. Yea, the fleshe can not see the spirite, but the spirite seeth the fleshe alwayes, neyther is there any member of the body hydde from it. The eyes also of the body can not perceyue what time the spirite resorteth to the fleshe, and departeth from the same, for the spirite of man, whiche is his soule, is from heauen: but the fleshe is taken from the earth. Wherefore the soule may remaine without the body, but not likewise the body without the soule: and when the spirite comes to the fleshe, it visiteth it as a neyghbour is wont to goe and see his neyghbour, and quickeneth it: and when againe it departeth from it, the flesh dyeth, and if the soule wyl folow the desires of the fleshe, then this is the death of the soule: but if it geue no eare vnto the fleshe, then shall the soule come to the light of life, and the fleshe shall dye.

Wherefore the soule is glad when it departeth out of the body, lyke as one that hath been bounde, is well apayde when
he

he is dismissed out of prison. For al the whyle that the soule is kept closed in the flesh, it is as it were a slaue, in most hard & greuous bondage vnder a hard maister. Therfore when it departeth from the body, it is glad, because it must go to the garden of Paradyse. Thus ye see that in this life the soule is compared to a bond seruant and slaue. Much more then this dyd he discourse of the immortalitie and blessednes of the soule before them, which we haue omitted here. And makyng then a digression from that, he lamented and weapt most bitterly for the case of the citie of Hierusalem, saying.

Where is nowe the citie of Hierusalem, that great and populus Citie: where is that most beautifull Citie of Sion, and that holy Citie which reioyced the whole earth: Oh thou worshyp of Israel, the myght of our hartes, whither is thy glory come? where is thy magnificence O Hierusalem: where be the hyls of the daughter of Sion: where be her kynges and princes: where be the kynges that were wont to comme to enquire of her welfare

The warres of

welfare in her gates: where are her sages
and elders, her young and most valiant
men, whiche were ioconde and merry in
her streetes vpon her Sabbathes and fe-
stiuall dayes: where is her famous sanctu-
arie, the dwelling of the almightie God:
where is the house of *Sanctum sanctorum*,
the habitation of holynesse, wherein no
man might set his foote but the hye priest,
whiche in al ages only once a yeere entred
into it: But nowe, O Hierusalem, thou
wast once replenished with people, and re-
nowned amongst kings, beloued of God,
in thee was established the seate of the
kingdome of iustice and iudgement, whose
streetes were paved with most precious
Marble, whose walles glystered and shi-
ned with the same stone, whose gates
euery one were platted with golde and
syluer, whose walles were buylded with
great stones moste honourable, whose
Priestes in the middes of the sanctuarie,
lyke to angelles of GOD and Princes
of holynesse, with sacrifices and burnt of-
feringes, made the Lorde louyng to thee
and thy people. Howe art thou nowe stu-
fed full of slayne men and carcases, whiche
haue

haue perished, some by the sword, some
by famine? and how are thy sonnes that
dwelt in thee, and the strangers also that
reloved vnto thee, to honour thy feastes,
brought to ruine nowe in thee? How art
thou fallen from the heyghe of thy pryde,
and how art thou set a fire & bent even vn-
to thy foundations, & art left desolate and
solitarie? What eye is so hard that can be-
holde thee? What hart so stony that can a-
byde to see thee? How art thou become a
burping place of carcases? and how are
thy streetes made voyde and destitute of
lyuyng creatures? and they which here-
tofore were replenished with lyuyng, are
nowe stuffed with dead. How hath the
ashes of fire couered thee, that the Sunne
can not come at thee? How doo the an-
cient men whiche in tymes past dyd sit in
the myddest of thee, in the seat of wyle-
dome, iudgement, and iustice, now they
lytte by the carcases of theyr chyldren, to
drysue away crows & beastes from them,
haupng theyr hoare heades besprinkled
with dust and ashes, in steede of theyr glo-
ry? And those women thy daughters that
are left, they remayne in the houses of
them

The warres of

them that made thee desolate, not that they may lyue, but to be unhalowed and polluted: who shal see all these thynges in thee, and shal desyre to lyue, rather then to dye: who knowyng thy magnificence that thou haddest of late, and now we shall see thyne ignominie and the dishonour of the same, wil not chosse to dye: And woulde God we had been dead before, that we myght not haue seene in thee thy reproch: or who would byng to passe that we myght lacke eyes, that we shoulde not be compelled to see these mischiefes that are in the middes of thee: And beholde we lyue a most sorrowful lyfe, for our enemies even now afore we be dead, cast lottes vppon our sonnes and daughters, to diuide them amongst them to be their seruantes & handmaydes. When Eleasar had ended this lamentation, he spake to the people that was with hym, thus.

Now therfore brethren and frendes, take compassyon of your selues, your wiues & children, with old men whiche be with you: let them not be led into bondage without all mercy, that they be not

not constrained to mourne vnder the
handes of theyr enimies. For if ye do this,
ye leese without all doubt all places that
are prepared for you in the world of righte-
ousnesse, neyther shal ye haue any part in
the lyght of lyfe. Yea rather with your
owne handes kyll them: For yf ye wyl
doo so, they shalbe counted as sacrifices
most acceptable vnto God. And that done,
we wyl after issue out vpon our enimies,
and fyght agaynst them tyll we dye valy-
auntly for the glory of the Lorde. For we
wyl neuer suffer them to bynde vs with
bondes and chaynes, as bonde slaues in
the handes of the vncircumcised. Neyther
wyl we see our auncient men to be haled
by the beardes before our eyes most misse-
rably, nor yet our maydes, wyues, and
daughters to be prophaned, vnhallowed, &
deflowred, nor our sonnes cpeing to vs,
and we can not helpe them. For what shall
our lyfe auayle vs, after that our lande is
desolate, our Sanctuarie rased, the Ro-
manes rauysh our wyues and daughters
before our eyes, and oppresse our sonnes
with a most greuous and harde yoke?
Nowe therefore it is better for vs to kyll

The warres of

all our wyues and chyldren, whose blood
God shall accept thankfully, as the blood
of burnt offerynge, and after we wyll
issue out vppon the Romanes, fight tyl we
be all destroyed, and dye for the glory of
the Lorde our God. These men therfore
went and gathered togeather their wyues
and daughters, embraced them, and kyssed
them, sayeing, Is it not better for you to
dye in your holy countrey honorably, then
to be ledde away into bondage with great
ignominie and shame into the landes of
your enemies, and be compelled to dye be-
fore the idoles of the Gentyles? These
sayeinges when the people had heard, they
droue forth that nyght in great sorowe
and pensuenesse, weeping and making
great lamentation: but they all confest
with one accorde, that they had rather dye
then liue. Therfore alsoone as it was day,
Eleasars companions kylled theyr wyues
and chyldren, and cast theyr bodies into the
cisternes and welles that were in Mezi-
rah, couering & stopping them with earth.
Afterward issued Eleasar the priest forth
of the Towne with al his men, and forced
a battayle vppon the Romanes, of whom
the

the Iewes kyled a great number, and fought so long till they all dyed manfully for the Lorde God.

BUT Titus left a remmaunt of Israel in the citie Iafnab, and the villages thereabout, and in the citie Bitter, and Aofsa, and their villages: in whiche place Rabban Iochanan sonne of Sakkai was appoynted chiefe. Benian the priest, younger brother to Ioseph the priest, was put in aucthoritie by Titus for Iosephes sake, ouer all the Iewes whiche were at Hierusalem. At the same tyme was Raschbag a prince of Israel put to death, and Ischmael sonne of Elischa the high priest. Whereouer, Titus was minded to haue put Rabban Gamaliel, father of Raschbag to death: but Rabban Iochanan sonne of Sakkai made sure for him, & obteyned pardon for his lyfe. This Rabban Iochanan was he that came forth of Hierusalem, in the beginning when Vaspasian father of Titus came fyrst agaynst Hierusalem, whom Vaspasian honoured greatly: insomuche as when he returned to Rome, he commended this Rabban Iochanan to his sonne Titus, commaundyng hym to honour hym, for he perceyued he was

The warres of

a wyle man. Titus raigned two yeeres
after he hadde taken Hierusalem, and
dyled. He was a very eloquent man,
expert in the Latine and Greeke tongue,
& wrot diuers workes in both the tongues.
He loued most entirely iustice and equi-
tie: for he wasted the citie of Hierusalem
agaynst his wyl, and beyng compelled
therevnto. Yea all the mischiefe that
came vpon it, happened through
the malice & noughtinesse
of the seditious, as we
haue touched
before.

And thus farre of the
warres of the
seconde
house.

(*)

¶ Thus endeth the de-
struction of Hie-
rusalem.

The tenne captiuities of the Iewes.

The Israelites were ten tymes led into captiuitie. Foure times by the hands of Sanherib, and foure times by Nabuchadnezar, once by Vaspasian, and once by superstitious Adrian. First invaded them Sanherib, and transported the Rubemites, the Gadites, and the halfe Sennacherib. tribe of Manasse. He tooke away also the golden Calfe which Ieroboam the sonne of Nebat had made. He led them into Halab Habor, to the floodde of Gozan, and to the cities of the Medes. This captiuitie was in the time of Pekah, the sonne of Remalia.

The seconde captiuitie. Hosca the sonne of Ela remayned, and shue Pekah ii the sonne of Remalia. Afterwarde he became the seruaunt and subiecte of Sanherib seuen peeres. Then came Sanherib the seconde tyme, and carped away the tribes of Asar, Isachar, Zebulon, and Nephtali, of whom he let goe free onely one of euery eyght. He tooke away also another Calfe that was in Bethel.

The ten captiuities.

iii **Zedekia.** After the death of *Ahaz*, raigned *Hizkiabu* his sonne in his steade foure peeres. The fourth peere of whose raigne, *Sanberib* came and entrenched *Samaria*, besieging it three peeres, and at length tooke it, in the sixth peere of the raigne of *Hizkiabu*. So ledde he away the *Israelites* that were in *Samaria*, the tribe of *Ephraim* and *Manasse*. This is the thyrde captiuitie.

iiii **Sanberib per-
aduenture.** When *Nabuchadnezar* had raigned eyght peeres, he made warres agaynst *Hierusalem*, byngyng with hym the *Chuteans* heretickes out of *Babylon*, *Ethiopia*, *Hemates*, *Auim*, and *Sepharuauim*: and as he warred vppon *Iudea*, he tooke in that countrey a hundred and fiftie cities, in the whiche there were two tribes, *Iuda* and *Simeon*, whom he tooke with hym, and caused them forthwith to be ledde into *Halab* and *Habur*, vntyll the kyng of the *Ethiopians* rebelled agaynst hym, whose kyngdome was on the hinder partes of *Egypt*. Then takyng *Iuda* & *Simeon* with hym, he made warre with the kyng of *Ethiopia*. So the holy and blessed **GOD** placed them in darke mountaynes. Here was foure captiuities,

ries, whereby tenne tribes went into exile by Sanherib. There remayned yet of Iuda. 110. M. and of Benjamin. 130. M. in Hierusalem, ouer whom raigned Hizkiabu. Moreover, Sanherib came out of Ethiopia agaynst Hierusalem the fifth time, leauyng with hym. 110. thousande : but the holy Lorde ouerthrowe hym there, as it is written, And the Angel of the Lorde issuing foorth, smote in the house of Assur. 175. thousande menne. His people therefore was slayne, and no man left but Sanherib and his two sonnes, and Nabuchadnezar, and Nebusaradan. This slaughter was in the fourteenth yeere of Hizkiabu. From whiche ouerthrowe, vntill the time that Nabuchadnezar inuaded the Iewes, in the raigne of Iehoiakim. were a hundred and seuen yeeres.

The fourth yeere of Iehoiakim came v. Nabuchadnezar the fyrst tyme, and carryed away thre thousande, and twentie, and thre, of the tribes of Iuda and Benjamin, and of other tribes seuen thousande, all the able men, and all theyr power, binding them with chaynes.

This is the fifth captiuitie.

Rk iiii

Seuen

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vi. **S**euē yeeres after this captiuitie came Nabuchadnezar an other tyme, vnto Dopbna a Citie of Antioch, from whence he led foure thousande and sixe hundred of the tribe of Iuda, & of Benjamin fiftie thousande, of the other tribes seuen thousande. This transmigration made he in Babylon, whiche is the syxt captiuitie.

vii. **F**urthermore, betwixt the syxt bondage and the seuenth, were niene yeeres of the raigne of Zidkiabu. When Nabuchadnezar had reigned nientene yeres, he came the thirde tyme vnto Hierusalem, and ouercommynge Zidkiabu, he brent the Temple, and tooke away the pylers, the brasen sea, and the furnitures that Solomon made, and all the vesselles of the house of the Lorde, and the treasures of the house of the kyng which was in Hierusalem: al the vessel he sent to Babylon.

Zedekia.

He slue also of the Israelites. 9. C. and one, besydes them that were slayne, because of the blood of Zacharias. The Leuites stood syngyng a song whyles slaughter was made of them, but they were not able to fynyshe it, before the enemies entred the Temple, and found

founde them standing in theyr place, with
Harpes in their hands. Therfore he car-
yed away in this captiuitie the *Leuites* whi-
che were of the seede of *Moses*. 6.C. and 30.
whom when the *Gentyles* had brought
vnto the riuers of *Babylon*, they deman-
ded of the *Jewes*, Syng vs a song of *Sion*.
And by and by they gnawed of the toppes
of their fingers with their teethe, sayeing,
How shall we syng the song of the *Lorde* in
a straunge lande? And the blessed *Lorde*
seeing that they would not syng a song, he
loosed them, and placed them on the fur-
ther side of *Sambatia*. Moreover, he trans-
lated and caried away. 8.C. and 32, M.
whiche were all bozne at *Iuda* and *Ben-*
iamin, whereof he left in *Hierusalem*
6.M. settynge ouer them for theyr ruler
Gedalia the sonne of *Abikam*, who was
slayne after by *Ismael* the sonne of *Neta-*
nia: whereupon the *Israelites* beyng a-
fraid, fledde theyr countrey into *Egypt*.
This is the seventh transmigration and
bondage.

The. 27. yeere of the raigne of *Nabuchadnezar*, he tooke *Egypt* and *Tyre*,
drowned the *Jewes* that were therein,
whiche

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whiche descended of *Amon* and *Moab*, and of the lande bordering vpon *Israel*, buttill they ledde *Ieremie* and *Baruch* with them into *Egypt*. This is the eight captiuitie. Then the *Israelites* that remayned alpye in *Egypt*, departed vnto *Alexandria*, and remayned in it buttill they grewe and encreased vnto many thousandes: and who so sawe not theyr glozp, sawe no glozp in his tyme. For there was in it the sanctuarie, the auter, the offerynge, incenses, the ordinaunce of bread, of faces, the houses of studies, and scholes without number, men of great substaunce, rychesse, and power. But wycked *Troganus* made warre vpon them, and slue very many of them. After came *Alexander* agaynst them, who slue also many of them. These are the 8 captiuities or bondages whiche befell in the first house, and tyme of the first temple.

ix. After the desolation of the fyrst house 70. yeeres, *Cyrus* the sonne of *Esther* sent vnto *Nebemia*, *Zerobabel*, *Baruch*, and his whole societie, and they builde the seconde house. Then after 4. yeeres of the raigne of *Cyrus*, after the house was destroyed, *Ezra* went from *Babylon* with

with fourtie thousande in his companie,
and the Israelites were afflicted and vex-
ed vnder *Cyrus*, for the space of 33. yeeres.
Then came *Alexander*, the kyng of *Ma-*
cedonia and slue *Cyrus*, and when he hadde
raigned. 12. yeeres, he dyed. After hym
came foure vsurpers, whiche afflicted the
Israelites. 158. yeeres. But after that the
sonnes of *Hasmonai* came, they slue those
vsurpers, and takyng the dominion from
them, raigned them selues. 103. yeeres.
Then raigned one *Herode* the seruaunt of
Hasmonai, who kylled his maisters, and
their whole familie, saue one mayd whom
he loued. But she climyng by to the toppe
of an house, sayde, There is no body lefte
alpyue of my fathers house but I alone: so
she cast her selfe headlong from the toppe
of the house, and dyed. *Herode* dyd
lape her in *Honie*, and preserved her for
the space of seven yeeres. There were
that sayde he hadde carnall copulation
with her after she was dead. *Herode* and
Agrippas his sonne and *Monabaz* his
nephewe, helde the kyngdome a hun-
dred and thre yeeres. So hast thou foure
hundred & thre yeeres of the second house.

Then

The ten captiuities.

Then came *Vaspasian Caesar*, and *Titus* his wyues sonne, and wasted the second house, carping away *Israel* vnto *Rome*. This is the nienth transmigration. Moreover, one *Bitter* remayned after the desolation and wasting of the temple fiftie & two peeres.

After that, *Adrianus* who bled superstition with bones, made warres vpon them, and transposed *Israel* from their countrey when he had spoyled it, conueying them into *Spayne*. This is the tenth captiuitie.

Haymo.

This *Adrian* banquished the *Iewes* (which rebelled the seconde tyme agaynst the *Romanes*) with a finall and vtter destruction, forbidding, and not sufferynge them, in any wyse to enter into *Iherusalem*, whiche he had begun to fortifie with very strong walles, and caused it to be called *Helia*, after his name. He caused also a

*Historia vtri-
usque testa-
menti.*

Shewe to be grauen ouer the chiefe gate of the citie, and the *Iewes*

vnder her feete carued in

stone, in token of

their subtec-

tion.

FINIS.

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CVM PRIVILEGIO.

